

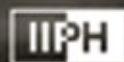
Who Is Allah?

His Names and Attributes
and their Significance to the Individual

الله أسماؤه وصفاته

المختص بك

Umm Abdurrahman Sakina Hirschfelder



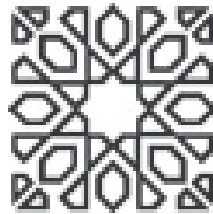
الدار العالمية للكتاب الإسلامي



IN THE NAME OF

ALLAH

THE ALL-COMPASSIONATE, ALL-MERCIFUL



Who Is Allah?

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أَسْمَاؤُهُ وَصِفَاتُهُ

- Title: Who is Allah? His Names and Attributes and their Significance to the Individual
- Author: Umm Abdurrahman Sakina Hirschfelder
- English Print Edition 1 (2010)
- English E-book Edition 1 (2013)
- E-book Conversion: IIPH Egypt Branch
- Cover Design: Sarwat Abbas

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Umm Abdurrahman
Sakina Hirschfelder

INTERNATIONAL ISLAMIC PUBLISHING HOUSE

Hirschfelder, Umm Abdurrahman Sakina

Who is Allah? His Names and Attributes and their Significance to the Individual. / Umm Abdurrahman Sakina Hirschfelder — Riyadh, 2013

No. of words: #####

1- Allah, Holy names of 2- Allah

I- Title

241 dc

Legal Deposit no. **1433/1497**

ISBN E-Book: **978-603-501-145-7**

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Pronunciation and Transliteration Chart

Arabic script	Pronunciation	Transliterated form
—	short ‘a’, as in <i>cat</i>	a
	longer ‘a’, as in <i>cab</i> (not as in <i>cake</i>)	â
	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	t
	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
	/th/ as in <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
	a ‘harsher’ sound than the English initial /h/, and may occur medially and in word-final position as well	ḥ
	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d
	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh
	/r/ as in <i>raw</i> , <i>arid</i> and <i>war</i> ; may also be a rolled ‘r’, as pronounced in Spanish	r
	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ḍ
	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ṭ

	no close equivalent in English, but may be approximated by pronouncing ‘the’ farther back in the mouth	dh
	no close equivalent in English: a guttural sound in the back of the throat	‘
	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in ‘rouge’	gh
	/f/ as in <i>fill</i> , <i>effort</i> and <i>muff</i>	f
	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
	/k/ as in <i>king</i> , <i>buckle</i> and <i>tack</i>	k
	/l/ as in <i>lap</i> , <i>halo</i> ; in the word Allah, it becomes velarized as in <i>ball</i>	l
	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
-	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
	as in <i>wet</i> and <i>away</i>	w
	long ‘u’, as in <i>boot</i> and <i>too</i>	oo
	as in <i>yard</i> and <i>mayo</i>	y
	long ‘e’, as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
	glottal stop: may be closely approximated by pronouncing it like ‘t’ in the Cockney English pronunciation of <i>butter</i> : <i>bu’er</i> , or the stop sound in <i>uh-oh!</i>	(omitted in initial position)

Diphthongs

Arabic script	Pronunciation	Transliterated form
◦	long ‘o’, as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw
◦	long ‘a’, as in <i>aid</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

Diacritical marks (*tashkeel*)

Name of mark	Pronunciation	Transliterated form
◦ fathāh	very short ‘a’ or schwa (unstressed vowel)	a
◦ kasrah	shorter version of ee or schwa (unstressed vowel)	i

◦ ḍammah	shorter version of oo	u
◦ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
◦ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel

Honorific phrases

(the Exalted)	Used after the mention of God/Allah to express: <i>Glorified and Exalted is He</i>
(bpuh)	<i>Blessings and peace be upon him</i> ; used after mention of the Prophet Muhammad
(pbuh)	<i>Peace be upon him</i> ; used after mention of any prophet or after mention of Angel Gabriel
(May Allah be pleased with him)	used after mention of a male Companion of the Prophet
(May Allah be pleased with her)	used after mention of a female Companion of the Prophet
(May Allah be pleased with both of them)	used after mention of two Companions of the Prophet
(May Allah be pleased with all of them)	used after mention of three or more Companions of the Prophet

Hadith grade terms

Sound:	<i>ṣaḥeeḥ</i>
Reliable:	<i>ḥasan</i>
Weak:	<i>ḍa‘eef</i>
Odd:	<i>ghareeb</i>
Authentic:	includes sound, reliable, or any grade in between
Acceptable:	<i>sakat ‘anhu</i> ; the grader of the hadith did not comment on it, meaning that he found nothing unacceptable in it

About the Word *Lord*

The word *lord* in English has several related meanings. The original meaning is ‘master’ or ‘ruler’, and in this sense it is often used to refer to human beings: ‘the lord of the mansion’ or ‘Lord So-and-So’ (in the United Kingdom, for example). The word *Lord* with a capital L is used in the lexicon of Islam to refer to the One and Only God — Allah. In Islam, there is no ambiguity about the meaning of this word. While it is true that one may occasionally use the word *lord* (whether capitalized or not) to refer to a human being, in Islamic discourse the reference of this term is always clear from the context. Whereas for Christians, Hindus and other polytheists, the word *Lord* with a capital L may refer to Allah, to Jesus or to some imagined deity, for Muslims, there can be no plurality of meaning. Allah alone is the Lord, and the Lord is Allah — not Jesus, not Rama, not any other being.

The Editor

When ‘Jihad’ Refers to Fighting

Although jihad is often translated into English as ‘holy war’, it must be noted that war has never been described as ‘holy’ in any of Islam’s primary texts or even early Islamic literature. Linguistically speaking, jihad is an Islamic term that applies to a broad spectrum of activities, ranging from daily striving to meet the day’s challenges, to the striving against one’s desires and self, to the struggle to provide for one’s family. Its basic definition is ‘the act of striving or struggling in the way of Allah’. Therefore, jihad is not limited to war; it includes struggling with one’s soul, speech, body and wealth so that the message of Allah reaches all humans willing to receive it.

Islamic scholars have referred to different types of jihad, such as jihad against the self (to understand Islam, act upon it, call others to it and be patient with the difficulties of making this call), jihad against the Devil (repelling Satanic whispers, doubts and lusts), jihad against the tongue (controlling it, using it to enjoin what is good, forbid what is wrong, spread the correct teachings of Islam and answer false ideologies), jihad against aggression with the purpose of protecting Islam and the lives, honour and property of Muslims) and other types of jihad like jihad against the hypocrites, jihad against oppressors and jihad against mischief makers.

Jihad — in the context of fighting — has specific rules and conditions that need to be met before jihad is initiated. The first rule is that people are not to be fought because of what they believe, or to coerce them to accept Islam. The second rule is to ‘fight only those who fight you’ and never initiate unprovoked aggression (*Qur’an* 2: 190). That means that Muslims are only allowed to fight back, rather than initiating fighting; but ‘fighting back’ includes fighting against actual aggression as well as proactively addressing real threats of aggression. In both cases, Muslims are instructed to be prepared and ready to defend their nation before they actually engage in military conflict. There are additional conditions, but the above-mentioned conditions are vital for putting jihad in its broader meaning in the proper context.

Another condition of the sort of jihad which involves fighting is that it should take place only under an Islamic authority that ‘raises the banner’ for such jihad. It is not following the Sunnah at all for any individual or self-appointed group of Muslims to wage war on behalf of a nation. Instead, Muslims should be united under the single authority of an imam or khaleefah (caliph), except in the case where an individual needs to defend his own family and property, or to help his neighbour to do so. This is proved by the example of the early Muslims as well as texts in the *Qur’an* and the Sunnah:

{When there comes to them [the hypocrites] a matter related to [public] safety or fear, they spread it about; if only they had referred it to the Messenger and to such of them as are in authority, those among them who are able to think through the matter would have understood it.}

(Qur'an 4: 83)

«Ḥudhayfah ibn Yaman asked the Prophet (bpuh): What if (the Muslims) have no single leader (they are divided into disputing groups)? The Prophet (bpuh) answered: If they have no single leader or unified group, then leave all these disputing groups, even if you have to bite on a tree until your death.» [part of a longer hadith recorded by Bukhari]

There are other conditions for jihad. In general, the rules laid out for war in Islam should be upheld unless there is some legitimate need or strategy when fighting occurs that would necessitate going against those rules. A Muslim should not kill himself or herself (*Qur'an* 4: 29) nor kill another Muslim, except by accident (*Qur'an* 4: 92). Women, children, the elderly and other non-combatants should not be harmed. Land should not be destroyed, nor trees cut down. Corpses should not be mutilated. Islam should not be imposed upon non-believers. Rather, if combatant non-Muslims choose on their own to embrace Islam, even if only as a deceitful trick, it should be accepted by the Muslim leadership, and fighting should stop. Peace should be sought before lives are lost. Treaties and agreements should be upheld. Prisoners should be well-treated. Above all, justice must be done.

{Fight in the path [according to the rules set by Allah] of Allah only those who fight you, but do not commit aggression [transgress limits]. Allah does not love aggressors. ...And fight them until persecution is no more, and religion is [freely embraced] for [the individual's faith in] Allah. But if they desist, then let there be no aggression except against transgressors.}

(Qur'an 2: 190, 193)

{Allah does not forbid you from being good, kind, just, and fair to those who have not fought you because of religion nor driven you from your homeland. Allah loves those who are just. Allah forbids you from giving allegiance to those who have fought you because of religion and have driven you from your homeland, and those who supported your expulsion...}

(Qur'an 60: 8-9)

In addition, the Muslim nation is encouraged to maintain strong military capabilities to promote justice and to deter acts of war and aggression.

{And make ready for them [their potential aggression] all you can of power, including steeds of war, to deter the enemy of Allah and your enemy, and others besides, whom you may not know but whom Allah knows.}

(Qur'an 8: 60)

The Editor

The Islamic Viewpoint on Slavery

Slavery existed before the coming of Prophet Muhammad (bpuh). Islam did not abolish slavery, though it put limits on it and made freeing slaves a highly virtuous act.

In Islam, there is only one way a person may become enslaved and that is by being a non-Muslim among people who have been captured after raising arms and fighting against the Muslim nation. When such people have been conquered, the Muslim ruler has the option of enslaving them or releasing them (with or without ransom), and he makes this decision based upon the best interests and safety of the state. The Prophet (bpuh) strongly condemned any other means of enslaving a person. Thus, no person may become enslaved due to poverty, debt, kidnapping, committing a crime, voluntarily submitting to slavery, or any other means.

Islam encourages the freeing of slaves and has made the freeing of a slave a form of expiation for sins such as accidental manslaughter, the breaking of a vow, or voiding a fast by engaging in sexual intercourse. The freeing of slaves is also one of the categories upon which the zakâh funds should be spent (*Qur'an* 9: 60). The Qur'an calls the freeing of a slave an act of righteousness that may be performed at any time:

{Righteous are those who believe in Allah, the Last Day, the angels, the scripture, and the prophets; and they give money, cheerfully, to the relatives, the orphans, the needy, the wayfarer, the beggars, and to free the slaves.}

(*Qur'an* 2: 177)

In regards to the treatment of slaves, the Prophet Muhammad (bpuh) said:

«They are your brothers whom Allah has put under your authority, so if Allah has put a person's brother under his authority, let him feed him from what he eats and clothe him from what he wears, and let him not overburden him with work, and if he does overburden him with work, then let him help him.» (Bukhari)

«Whoever accuses his slave when he is innocent of what he says will be flogged on the Day of Resurrection.» (Bukhari)

«Whoever slaps his slave or beats him, his expiation is to manumit him.» (Muslim)

«If a man had a slave woman whom he fed — and fed her well, and taught her — and taught her well, then he set her free and married her — he will have a double reward.» (Bukhari and Muslim)

The male owner of a female slave has the right to have sexual intercourse with her as long as he, or the slave's previous owner, has not married her to another person. This is a right exclusive to the slave's owner. No one, including the owner's sons, may touch the woman unless the owner marries her to him. If the slave woman bears her owner a child, then her owner may never sell her and she automatically becomes a free woman upon his death, if he has not released her before that.

As can be seen from this evidence, slavery in Islam is far different from the institution of slavery as known in many non-Muslim countries.

The Editor

Publisher's Note

All praise and thanks belong to Allah alone, the One, the Almighty, and All-Merciful. Blessings and peace be upon Prophet Muhammad, the last of His messengers and prophets, and upon his family, his Companions and all those who follow in his footsteps until the end of time.

Umm Abdurrahman Sakina Hirschfelder has produced a volume packed with inspiring descriptions from the Qur'an, the authentic Hadith, and the writings of scholars past and present, all about Allah, His Names and His Attributes. In addition, *Who is Allah?* contains a valuable collection of authentic supplications narrated from the Prophet of Islam, Muhammad (bpuh). This book is a real treasure, its contents indispensable to our daily spiritual nourishment. We ought to pick it up often: when we need to understand and take to heart a particular quality of Allah (the Exalted), when we want to learn a new phrase of remembrance, or when we are feeling our faith waver and are in need of a special verse or the words of our Prophet (bpuh) to remind us of Allah's unbounded love and mercy, to be assured of His complete control of all things and events.

We hope that reading and drawing upon what is in this book shall help all of us to deepen our relationship with Allah, and reap the benefits of that unique bond that each of us can have with our Creator.

May Allah accept the efforts of all those who contributed to the production of this book, and may it be acceptable to Him, *âmeen*.

Muhammad Abdul Mohsin Al-Tuwaijri

Managing Director

International Islamic Publishing House

Riyadh, Saudi Arabia

Author's Preface and Acknowledgements

Verily all praise is due to Allah. We praise Him, and we seek His help and forgiveness. We seek refuge with Allah (the Exalted) from the evil of ourselves and the evil of our actions. Whomsoever Allah guides, no one can misguide, and whomsoever He does not guide, no one can guide. I testify that none has the right to be worshipped but Allah, and that Muhammad (bpuh) is His slave and Messenger.

Often when it comes to learning about Islam, a lot of emphasis is put on learning the rules of Islamic jurisprudence: what we can and cannot do, what is forbidden and what is not. But what use is this knowledge if we do not first believe in Allah? How do we believe in Allah without knowledge of Him? The rules deal with obedience to Allah (the Exalted), but to whom is this obedience due? Who is Allah?

What I intend with this work is to introduce the readers to Allah, our Lord, the Only One deserving of worship, by not only dealing with the names and attributes of Allah (the Exalted), but going beyond that and relating this knowledge to our everyday lives. I hope to give the readers a means of drawing closer to Allah.

Sadly, I have come across many erroneous ideas about Allah amongst Muslims, from thinking that our sins hurt Allah to denying that Allah (the Exalted) has a face. This is a result, I believe, of the lack of effort put forth by Muslims to get to know their Lord. Far too often, we learn that Allah (the Exalted) is One, and that He is Merciful and He punishes, and then the understanding of Allah is limited to those few beliefs.

Knowing Allah is vital to practicing Islam and to achieving happiness in this life and the next, based upon His love. In order for the soul to be at peace with itself and be content with the worship of the Lord of the universe, it must first know Him (to the extent that we humans can) by knowing His lofty attributes, His actions and His essence.

There is an abundance of information about Allah (the Exalted) in the Qur'an itself. Just reading the Qur'an on a daily basis can give Muslims a good sense of who our Lord is. Added to that is the great quantity of information about Allah that was taught to us by the Messenger of Allah (bpuh). What better way is there to learn about Allah than from Allah, the Mighty, the Glorious Himself, and the Messenger of Allah (bpuh)?

I have attempted to collect from these sources as much knowledge as I could about Allah: from belief in Allah (the Exalted) to explaining the meaning of His names; from addressing common misconceptions about Allah to delving into the many attributes and actions that belong to Him. Most importantly, I have tried to give the readers a point at which they can begin reflecting on and applying this knowledge in their everyday lives.

My compilation of Allah's names and attributes is by no means a perfectly comprehensive list. I have gathered those for which there are sound and authentic proofs, and which I considered significant and non-repetitive. Certainly Allah is greater than we can ever know. He only revealed a small amount of knowledge of Himself, but it is enough knowledge to enable us to know Him, worship Him and love Him.

I would like to thank Darussalam Publishers for granting permission to quote from *Tafsir Ibn Kathir*, translated and abridged by Shaykh Safiur-Rahman Al-Mubarakpuri; Jam'iat Ihya' Minhaaj Al-Sunnah, for granting permission to quote from *The Names and Attributes of Allah According to the Doctrine of Ahl-us-Sunnah wal Jama'ah*, by Shaykh 'Umar Sulaiman Al-Ashqar; and MSA West, for granting permission to quote from *Compendium of Muslim Texts*, www.msawest.net/islam. I would also like to thank my children, for having patience with me while I worked on this book, and my editors, Ann Ronayne and Jamila Hakam, for their wonderful attention to detail.

I ask Allah (the Exalted) to make this a work done purely for His sake, to make it beneficial to the Muslim Ummah, and to guide all Muslim men and women to knowing their Lord and filling their souls with faith in Him.

Umm Abdurrahman
Sakina Hirschfelder

Chapter One:

The Importance of Knowledge of Allah (the Exalted)

Who is Allah (the Exalted)? What is He like? What does He do? What does He love?

These questions can only partially be answered by our limited knowledge of Allah. Allah (the Exalted) is so great that He is beyond our imagination. He is greater than anything that our limited human minds can come up with; He is above everything and is wondrous. He is our Magnificent Creator.

Allah (the Exalted) is the only Lord of all that exists, including what is known to us and what is not. Allah is not a 'he' or a 'she' (although the pronoun 'He' is used to refer to Allah, simply out of necessity); Allah is not a human being. He is much more than that; He is an awesome power, an entity, a reality, something more than we can ever know completely. He is in control of everything that happens. Nothing is a coincidence; it is all part of Allah's plan. Our lives are in His hands, and He alone knows what is best for us. All existence points to a creator, a planner, a controller, who is Allah. There are so many phenomena that cannot be explained by mere humans, and there is so much of existence that we do not know; there must be One who can explain it, who created it. Ponder the amazing things in this universe, from the largest galaxies to the tiniest subatomic particles; to believe that they came from nothing, without a creator, defies logic. All of the creation follows a perfect order - the laws of nature, as they are called. Such perfection cannot be haphazard. Imagine if a ship were sent across the ocean without a captain; would it be likely that it would reach its destination? So how can our earth orbit the sun, and the planets follow preset motions, without a captain? Rather, Allah (the Exalted) is the captain, the one in charge of the creation, the one fashioning, controlling, and watching over all things. He is unique, wondrous and incomparable to anything that we know.

Allah has only revealed a small amount of knowledge of Himself compared to His Greatness, but He has revealed enough knowledge for us to know Him, worship Him and love Him. It is with this knowledge that we can answer the questions posed at the top of this page. Without the revelation, we would be lost regarding our Creator, left to make up things about Him, and sadly, many people do. However, there is only one authentic source of knowledge about Allah, and that is from Allah (the Exalted) Himself, in what He has revealed about Himself in the Qur'an and in what has been taught to His last Prophet, Muhammad (bpuh).

The way to attain knowledge of Allah (the Exalted) is through His names and attributes. An attribute is a particular quality assigned to something or someone. For every name that belongs to Allah (the Exalted), He embodies the perfection of the attribute that it describes. This is not true of humans, who may be named Kareem (generous), for example, yet may be lacking in generosity. With Allah's names, He has the most perfect form of what the name implies. It is with His lofty names and attributes that we can know Allah—know what He is like, what He does and what He loves.

Indeed, Allah (the Exalted) has made knowledge a prerequisite to our deeds. Imam Bukhari stated:

*Knowledge precedes expression and action. This is confirmed in the divine verse {Know therefore that there is no God but Allah, and then repent your sin.} [47:19] God requires of us first knowledge and then action.*¹

One simple way of gaining knowledge of Allah (the Exalted) is by reading the Qur'an, for in fact, with every verse of the Qur'an we can learn about Allah (the Exalted). All of the verses of the Qur'an can be classified into five categories:

- 1. Verses speaking about Allah (the Exalted) directly – His names, attributes and actions.** They answer the questions “Who is Allah (the Exalted)?”, “What is He like?” and “What does He do?”

For example: {[All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.}²

(Qur'an 34:1)

This verse clearly speaks about Allah (the Exalted) directly. We learn that He is Wise and Acquainted with everything, and that He is the Owner of everything.

- 2. Verses calling people to worship Allah (the Exalted) alone.** They answer the question, “What does He love?” [Answer: Worship of Him alone]

For example:

{That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things}

(Qur'an 6:102)

Here we are told directly to worship Allah (the Exalted) alone, as He is the only One who has this right and the only One who deserves to be worshipped.

- 3. Verses detailing the commands and prohibitions of Allah (the Exalted).** They answer the questions, “What does He love?” [Answer: Following His commands] and “What does He dislike?” [Answer: Disobedience to Him]

For example:

{O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.}

(Qur'an 3:130)

In this verse, there is a clear command to avoid usury. We are informed through verses such as this, which issue commands and prohibitions, about what Allah (the Exalted) loves and what He dislikes.

- 4. Verses honouring those who believe in Allah (the Exalted) and stating the reward for believing in Allah.** They answer the questions, “What does He love?” [Answer: Belief in Him] and “What does He do?” [Answer: Reward believers]

For example:

{And [mention] when the angels said, “O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.}

(Qur'an 3:42)

Here, Allah (the Exalted) honours Mary, mother of Jesus (*‘alayhi as-salâm* – peace be upon him), by speaking of her and relating her story. Her story is an example of the devout worship of Allah (the Exalted) alone, and we learn that this type of dedicated worship will bring us honour in this world and the next. Through her story, we learn what pleases Allah (the Exalted) and how He rewards those who please Him.

- 5. Verses discussing those who disbelieve in Allah (the Exalted) and describing the punishment for not believing in Allah (the Exalted).** They answer the questions, “What does He dislike?” [Answer: Disbelief in Him] and “What does He do?” [Answer: Punish disbelievers]

{And if they deny you, [O Muhammad] – so, before them, did the people of Noah and ‘Âd and Thamood deny [their prophets], and the people of Abraham and the people of Lot and the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.}

(Qur'an 22:42-44)

These verses are a clear example of what becomes of those who disbelieve in Allah (the Exalted). The punishment is severe, and this acts as a warning for us to guard our faith. We learn what displeases Allah (the Exalted) and what He does to those who displease Him.

Those who ponder the noble verses of the Qur'an can attain essential knowledge of Allah (the Exalted). They learn who their Lord is, what their Lord is like, what their Lord loves, what their Lord dislikes and what their Lord does. Through the continual reading of the Qur'an, this knowledge can become ingrained in the mind and heart, thereby increasing faith and creating happiness. This is

why we must emphasize here the daily reading of the Qur'an - in a language understood by the reader - even if it is only a few verses a day. Making this a habit can have great benefits for the soul, and with this habit, one can grow closer to the Lord and truly know Him.

The significance of knowing Allah (the Exalted) cannot be underestimated. The following are eight reasons that highlight the importance of attaining knowledge of Allah.

Knowledge of Allah (the Exalted) is the Most Excellent Knowledge

Indeed, there is no greater knowledge than knowledge of Allah (the Exalted). Ibn al-'Arabi stated:

The excellence and virtue of a piece of knowledge is according to its subject matter. The Creator is the Highest and Most Excellent of subject matters and therefore the knowledge of His Names is the most excellent and highest knowledge.³

We are also informed of the virtue of religious knowledge. Ibn Mas'ood (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (religious knowledge), and he gives his decisions accordingly and teaches it to the others.» (Bukhari)

If religious knowledge is the highest in virtue, then certainly the knowledge of Allah (the Exalted) is the highest of that religious knowledge. The verses of the Qur'an that inform us about Allah are the best verses of the Qur'an. For instance, regarding *Âyat al-Kursi*,⁴ where Allah (the Exalted) says:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.}

(Qur'an 2:255)

«Ubayy ibn Ka'b (May Allah be pleased with him) said: Allah's Messenger (bpuh) said: O Abul-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest?

I said: Allah and His Messenger (bpuh) know best.

He again said: Abul-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest?

I said:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence...}

[*Âyat al-Kursi*]

Thereupon he struck me on my breast and said: May knowledge be pleasant for you, O Abul-Mundhir!»
(Muslim)

Likewise regarding Soorat al-Ikhlâṣ:

{Say [O Muhammad (bpuh)]: He is Allah, [the] One. *Allah-uṣ-Ṣamad* [the Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks]. He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.} ⁵

(*Qur'an 112:1-4*)

«Abu Sa‘eed al-Khudri (May Allah be pleased with him) narrated that a man heard another man reciting (in the prayers):

{Say [O Muhammad (bpuh)]: He is Allah, [the] One.} ⁶

(*Qur'an 112:1*) –

and he recited it repeatedly. When it was morning, he (the first man) went to the Prophet (bpuh) and informed him about that, as if he considered that the recitation of that soorah by itself was not enough.

Allah’s Messenger (bpuh) said: By Him in Whose hand my life is, it is equal to one-third of the Qur’an.»
(Bukhari)

One Cannot Realize the Reality of Worship without Knowledge of Allah (the Exalted)

{And I did not create the jinn and humankind except to worship Me.}

(*Qur'an 51: 56*)

Indeed, this is a noble purpose with which Allah has honoured us. How can we fulfil this purpose with only a little information about whom we are to worship? How can we perfect our worship if we do not know whom we are worshipping? How can we worship Allah (the Exalted) without knowledge?

First, let us look at the definition of worship: Doing all that Allah loves and staying away from all that He dislikes. Worship “is that state in which a person subdues himself with humility and love to the will of someone else.” ⁷

Ibn Taymiyah gave a detailed definition of worship as follows:

Al-‘Ibaadah [worship] is a term which comprises everything that Allah (the Exalted) loves and approves of from the apparent and hidden sayings and deeds. In this context As-Salaat (prayer); Az-Zakaat (charity tax); As-Siyaam (fasting); Al-Hajj (pilgrimage); truthfulness in speech; trustworthiness; kindness to parents; maintaining kind relationship with relatives; fulfilling pledges; enjoining the good and forbidding the evil; striving against Al-Kuffar (the faith-rejecters) and the hypocrites; beneficence to the neighbour, the orphan, the poor, the wayfarer, and the owned beings whether human or animal; Ad-Du’aa (supplication); Adh-Dhikr (remembrance of Allah); Al-Qiraa-ah (recitation of Al-Quraan); and the like are all part of Al-‘Ibaadah.

Likewise, loving Allah (AWJ) and His Messenger (SAAWS), apprehension before Allah and returning repentantly to Him, sincerity in Ad-Deen for Him, patience with His Ordainment, thankfulness for His Bounties, contentment with His Decree, dependence on Him, hope for His Mercy, fear of His Punishment and the like are also part of Al-‘Ibaadah due to Allah (the Exalted).⁸

It is clear from this definition that in order to realize the reality of worship, knowledge of Allah (the Exalted) is essential. Obeying Allah is an expression of love for Him, and love is developed by knowledge of His lofty attributes. Love, hope, and trust are the foundations of worship in the heart. In order to fully submit to Allah (the Exalted) in our hearts and deeds, we must know who Allah (the Exalted) is, what He loves and what He dislikes.

Purification of the Soul

It is with knowledge of Allah (the Exalted) that the soul is purified and made right. With knowledge, the heart is filled with love of Him, and love of Him generates obedience to Him. Shaykh ‘Umar al-Ashqar said, “Knowledge of the Names and Attributes of Allah guards against error and stumbling, opens the door of hope, assists in patience and protects from laziness and apathy.”⁹

{Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [mention] of Allah...}

(Qur’an 39:23)

Since every verse of the Qur’an imparts knowledge of Allah, it is these verses and this knowledge that cause hearts to turn to Allah (the Exalted), that cause souls to tremble and that remove impurities from the heart and soul. Ibn al-Qayyim said:

One of the secrets of the magnificent Qur’an is the way it throws light on and unveils the Lord of mankind through its discourse of His Attributes. Sometimes, therefore, the Lord is manifested through the verses of the Qur’an by the inducement of awe, majesty and sublimity, (which causes) heads to bow down, souls to quieten, voices to fade and pride to dissolve away like salt dissolves in water.¹⁰

Becoming acquainted with Allah's attributes, His attributes of essence and His attributes of action, is to become acquainted with Allah (the Exalted). Through this acquaintance, one is filled with wonder, unconditional love, closeness, devotion, happiness, submission, reliance on Him and humbleness towards Him.

Knowledge of Allah (the Exalted) Increases Faith and Opens Hearts

As knowledge of Allah purifies the soul, it likewise has the ability to increase faith and open the heart. Allah (the Exalted) says:

{And whenever a soorah is revealed, there are among them [the hypocrites] those who say: Which of you has this increased in faith? As for those who believed, it has increased them in faith, while they are rejoicing. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers.}

(Qur'an 9:124-125)

Hearing the verses of Allah, gaining knowledge and being reminded of the knowledge of Allah (the Exalted) can clearly increase the faith of those who believe. Faith is not something that is stagnant; rather, it increases and decreases with time, dependant on the heart and the actions of a person. With continual reminders of Allah and His greatness, by reading the Qur'an and following that with righteous actions, faith is increased. On the other hand, faith is decreased by the lack of reminders of Allah, leaving of the Book of Allah, and following that with actions that do not please Allah.

{...Unquestionably, by the remembrance of Allah hearts are assured.}

(Qur'an 13:28)

Therefore, knowing Allah (the Exalted) is vital to increasing faith and maintaining a strong level of conviction. Shaykh 'Abdur-Rahmân As-Sa'di said, regarding the names and attributes of Allah (the Exalted):

The stronger one's knowledge of these while worshipping Allah, the stronger his tawhid [belief in the Oneness of Allah]. So when he knows that Allah is singled out by the perfect attributes, alone in His magnificence, majesty and splendour, there being no comparison to Him in His perfection, then it becomes more realistic that by this means he will know and fulfil his belief that He is the true God, and divinity other than His is false.^{[11](#)}

Reward for those with Knowledge

{...Are those who know equal to those who do not know?...}

Encompassing knowledge of Allah (the Exalted) is one of the highest elements that a person can achieve. It is, in fact, required in order to perform good deeds and keep away from ill deeds. Only knowledge gives a person the power to fully worship Allah (the Exalted) in the ways Allah (the Exalted) loves to be worshipped, so it follows that there is a great reward in the next life for the person who has knowledge and acts accordingly.

Abu Hurayrah (May Allah be pleased with him) reported that the Prophet (bpuh) said: «Allah (the Exalted) has ninety-nine names, one hundred less one; whoever memorizes and comprehends them enters paradise...» (Bukhari)

Therefore those who memorize Allah's names (which are descriptive of Him), allowing that understanding to enter their hearts and govern their deeds, will have the reward of paradise.

Knowledge of Allah (the Exalted) Puts Humankind on the Straight Path

{Guide us to the straight path. The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray.}

(Qur'an 1:6-7)

The way to facilitate guidance to the straight path is to gain knowledge of Allah (the Exalted). It is with knowledge of Allah that the believers become closer to their Lord, and seeking closeness to Allah will bring guidance to the straight path. Allah (the Exalted) guides those who have good in their hearts, not those who turn away from Him. Allah says:

{And We will turn away their hearts and their eyes just as they refused to believe in it [the revelation] the first time. And We will leave them in their transgression, wandering blindly.}

(Qur'an 6:110)

Allah (the Exalted) is Pleased with the Believers and Sends Blessings

{Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me...}

(Qur'an 24:55)

As a result of believers having knowledge of Allah (the Exalted) and applying it, Allah (the Exalted)

will send His blessings, establish the religion of Islam and elevate the position of the Muslims. This is the way to realize the pleasure of Allah (the Exalted) and to receive good in this life and the next. The opposite is also true; those who do not seek and apply knowledge of Allah (the Exalted) may not receive blessings from Allah (the Exalted) and will certainly not gain His pleasure. Allah (the Exalted) says:

{And whoever turns away from My remembrance – indeed, he will have a depressed [difficult] life, and We will gather [raise] him on the Day of Resurrection blind.}

(Qur'an 20:124)

Mu'âwiyah ibn Abi Sufyân (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«If Allah (the Exalted) wants to do good for somebody, he makes him comprehend the religion (Islam).»
(Bukhari)

Happiness

It is through knowing their Lord, Allah the Most High, that hearts find peace and are filled with happiness in their devotion to Allah. By submitting one's heart and mind to Allah (the Exalted), the Lord of everything that exists, one is lifting the burdens of life off of his or her own shoulders and placing trust in Allah. With this submission and trust in Allah comes true happiness, deep contentment, and peacefulness within the heart and soul.

When the heart is devoid of knowledge of the Creator, submission to Him is weakened; thus happiness cannot be attained. Knowing Allah (the Exalted) has the power to bring delight to the heart and soul of the believer.

Shaykh 'Âidh al-Qarni stated regarding knowledge and happiness:

Knowledge is a light that leads to wisdom. It is life for one's soul and fuel for one's character... Happiness and high-spiritedness come with enlightenment, because through knowledge, one may fulfil his goals and discover what was previously hidden from him...

If you desire happiness, then seek out knowledge and enlightenment, and you will find that anxiety, depression, and grief will leave you.^{[12](#)}

{...and say: My Lord, increase my knowledge.}

(Qur'an 20:114)

It is without a doubt that knowledge of Allah (the Exalted) is paramount to living a life of contentment, to purifying the soul, and to being guided to the straight path. Knowledge of Allah (the Exalted) is also necessary to appreciate why we worship. It is without a doubt that the knowledge of Allah is the most excellent of all knowledge, and thus acquiring it becomes the most excellent of virtues. Finally, it is

without a doubt that knowledge of Allah holds a position of great importance in the lives of Muslims.

Chapter Two:

Applying Knowledge of Allah's Names and Attributes to our Lives

With knowledge must come action; that is, action according to that knowledge, which is righteous action. We should devote ourselves to Allah (the Exalted) by implementing the knowledge of Allah: knowledge of His names and attributes and knowledge of what He likes and what He dislikes. This is done through obeying Allah, striving to please Him, and directing one's heart towards Allah. In particular, knowledge of Allah, and of His names and attributes, can be applied via the following:

Praising Allah (the Exalted) with His Names and Attributes

{O you who have believed, remember Allah with much remembrance and exalt Him morning and afternoon.}

(Qur'an 33:41-42)

‘Abdullâh ibn Mas‘ood (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«There is no one who loves praise more than Allah (the Exalted).» (Muslim)

One of the greatest means of earning Allah's pleasure is by praising Him. This can be done with His names and attributes such as:

{And He is Allah; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.}

(Qur'an 28:70)

The Prophet (bpuh) used to say:

«O Allah, You are the Source of Peace and Perfection, and from You is peace. Blessed are You, O Owner of Majesty and Honour.» (Muslim)

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) instructed:

«Say *Subhân Allâh* (Glorified is Allah), *Alḥamdulillâh* (All praise is for Allah), and *Allâhu akbar* (Allah is the Greatest) thirty-three times each after every prayer.» (Muslim)

Abu Ayyâsh narrated that the Prophet (bpuh) would say:

«There is none worthy of worship other than Allah. He is One, He has no partner. Unto Him belongs the sovereignty and unto Him belongs the praise, and He is over everything All-powerful.» (a sound hadith recorded by Abu Dâwood)

Ibn ‘Abbâs said that the Prophet (bpuh) would also pray to Allah (the Exalted) during his night prayer:

«...All the praises are for You; You are the Light of the heavens and the earth. All the praises are for You; You are the Sovereign of the heavens and the earth. All the praises are for You; You are the Truth, and Your Promise is the truth...» (Muslim)

Supplicating with Allah’s Names and Attributes

{And [all] the Most Beautiful Names belong to Allah, so call on Him by them...}^{[13](#)}

(*Qur’an* 7:180)

Ibn al-Qayyim explained how a person should supplicate with Allah’s names:

He should ask for each thing that he wants with a Name that is in accordance with that desire or wish. In this way he petitions and entreats Allah, the Almighty, with that particular Name. Whoever considers the supplications of the Messengers finds that they conform to these principles.

The person asking should use the Name that is in accordance with his request. You should say, for example: Forgive me and have mercy on me, for You are the Forgiving, the Merciful.^{[14](#)}

Examples of supplicating in this manner can be found both in the Qur’an and the Sunnah of the Messenger of Allah (bpuh). From the Qur’an:

{[Who say:] Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.}

(*Qur’an* 3:8)

{So [Solomon] smiled, amused at her [the ant’s] speech, and said: My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.}

(*Qur’an* 27:19)

From the Sunnah:

«O Allah, through Your knowledge of the unseen and Your power over the creation, cause me to live as long as You deem life better for me, and cause me to die when You deem death better for me.» (a sound hadith recorded by an-Nasâ'i)

‘Abdullâh ibn ‘Amr ibn al-‘Âṣ narrated that the Prophet (bpuh) prayed:

«O Allah, the One Who Turns Hearts, turn our hearts to Your obedience.» (Muslim)

«O Ever-Living, O Sustainer and Protector of all that exists, by Your Mercy I beg for Your aid.» (a reliable hadith recorded by at-Tirmidhi)

Narrated Buraydah ibn al-Ḥâsib:

«The Messenger of Allah (bpuh) heard a man saying: O Allah, I ask You, I bear witness that there is no god but You, the One, Self-Sufficient Master, Who has not begotten, and has not been begotten, and to Whom no one is equal.

He (bpuh) said: You have supplicated Allah using His Greatest Name; when asked with this name, He gives, and when supplicated by this name He answers.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

Reflecting on Allah's Names and Attributes

{And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed in that are signs for a people who give thought.}

(Qur'an 45:13)

{Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?}

(Qur'an 47:24)

One method of increasing faith and allowing peace into the heart is through reflecting on the verses of Allah (the Exalted), the creation of Allah and the Greatness of Allah. By letting the meanings of Allah's names and attributes sink into your heart, your heart will find serenity, calmness and tranquillity. Your trust in Allah will be given a boost, your faith will climb, and your submission to Allah (the Exalted) will broaden.

{...Unquestionably, by the remembrance of Allah hearts are assured.}

(Qur'an 13:28)

Contemplating Allah's Power, His Magnificence, His Greatness, His complete ability to do anything, and His control and creation of everything, brings awe to the heart. Allah (the Exalted) is wondrous, and His creation is wondrous. Pondering such ideas fosters admiration, love and devotion in the soul.

Reflecting on Allah's names and attributes can also create a sense of perspective in your own life. That is, life is for the pleasure of Allah (the Exalted), for worshipping Allah and submitting to Him. Certainly, everyone will soon be standing before Allah, answering for his or her deeds and hoping for His Mercy in the next life; so this life should be put in its proper perspective. Less weight should be given to events and trials in this life, as this life is temporary. When reflecting on Allah (the Exalted), the purpose of this life becomes clear, and its value becomes clear as well. Life is a means to an end – paradise.

{...Thus do We explain in detail the signs for a people who give thought.}

(Qur'an 10:24)

Memorizing and Comprehending Allah's Names

Abu Hurayrah (May Allah be pleased with him) reported that the Prophet (bpuh) said:

«Allah (the Exalted) has ninety-nine names: one hundred less one; whoever memorizes and comprehends them enters paradise...» (Bukhari)

Ibn al-Jawzi said, regarding this hadith:

Because the wording 'whoever memorizes them' is confirmed in some narrations of the hadeeth...we understand that the intended meaning is *al-udd* (counting out, repetition). The meaning, therefore, is whoever counts them out or repeats them in order to perfect their memorization.¹⁵

An-Nawawi said that Imam Bukhari and other scholars interpret the hadith to mean 'memorizes them'.¹⁶ Shaykh 'Umar al-Ashqar said:

This is the most correct opinion, Allah willing, because the memorization of these Blessed Names blesses and purifies the souls and fills them with most excellent and gracious Names. This does not deny what the scholars have mentioned concerning the fact that whoever memorizes them must understand their meaning and supplicate Allah with them.¹⁷

Ibn al-Qayyim mentioned as well that there are three levels of memorization of His Names.

1. Memorizing the words used for the Names
2. Understanding their meaning
3. Supplicating to Allah (the Exalted) with them.¹⁸

Acting according to the Effects of Allah's Attributes

Every name and attribute of Allah (the Exalted) can have a corresponding effect upon a person; so in order to complete the application of knowledge of Allah in our lives, we must act according to the effects of the attributes of Allah. We can worship Allah (the Exalted) via this understanding, for an act of worship is associated with every attribute of Allah.

For example, knowing that Allah (the Exalted) is the Seeing, Who has knowledge of everything, and that He is aware of everything in the heavens and earth, causes the humble servants to avoid disobeying Allah.

Knowing that Allah (the Exalted) is the Sovereign, the Judge and the Owner of the Day of Recompense, and that everyone will stand before Allah for judgment, causes the humble servants to pay attention to their deeds, to make sure that they have plenty of good deeds and the fewest possible bad deeds.

Knowing that Allah (the Exalted) is Merciful, Forgiving, Loving and Pardoning causes the humble servants to seek Allah's forgiveness for their shortcomings and to cease committing sins, in hopes of His Mercy.

Knowing that nothing happens except by Allah's permission, knowing that He alone causes harm and brings benefit and that He gives life and death, causes the humble servants to trust in Allah (the Exalted) and to bear burdens with patience and contentment.

Knowing that Allah (the Exalted) is Generous, Kind, Gentle, and Gracious causes the hearts of His humble servants to fill with hope and produces an inclination to pursue good deeds.

Knowing that Allah (the Exalted) is Sublime, Great, Mighty, and Powerful causes the hearts of His humble servants to fill with submission, humility, and love for Allah.

Knowing that Allah (the Exalted) is Perfect and Beautiful causes the humble servants to love Allah more than anyone or anything else.

Knowing that Allah (the Exalted) is the Most Just and that He punishes, gets angry and becomes displeased causes the humble servants to fear Him and to restrain their desires for the forbidden.

Knowing that Allah (the Exalted) commands and prohibits, promises rewards for good, and sends messengers and revelation to humankind, causes the humble servants to comply with His injunctions, to advise according to those injunctions and to invite humankind to the straight path.

Knowing that Allah (the Exalted) is Sufficient for His slaves, that He is the Provider, and that He sends help and protection to His slaves, causes the humble servants to rely on Him and to be content with what is decreed for them.

Knowing that Allah (the Exalted) is Glorified and Majestic causes humility and awe in the servants of Allah.

Allah (the Exalted) is truly Praiseworthy, and so it is with every attribute of Allah that a corresponding act of worship is associated with it. This brings into perspective the importance of understanding the names and attributes of Allah. It is the means to perfecting the worship of Allah, to filling the heart and soul with undivided love and devotion to Allah (the Exalted) and to attaining contentment in this life and in the worship of Allah.

The purpose of life is the worship of Allah alone. The perfection of that worship is only possible by possessing knowledge of Allah and then applying that knowledge in our lives.

Chapter Three:

Oneness of Allah (the Exalted) (Tawḥeed)

Understanding the importance of knowledge of Allah (the Exalted), and applying that knowledge in life, is essential to submitting to Allah. In order to comprehend who Allah is, it must be understood that He is One in His Lordship and Divinity and One in His Names and Attributes; therefore all worship must be directed to Him alone.

This topic is called *tawḥeed*, loosely translated as the Oneness of Allah (the Exalted) or monotheism. Shaykh Ibn Abdul-Wahhâb explained, “Tawḥeed is the singling out of Allah for worship and service. It is the religion of the prophets sent by Allah to humankind.”¹⁹

Allah (the Exalted) says:

{Say [O Muhammad (bpuh)]: He is Allah, [the] One}²⁰

(Qur'an 112:1)

Tawḥeed can be divided into three categories:

- Oneness of Allah (the Exalted) in His lordship (*tawḥeed ar-ruboobiyah*)
- Oneness of Allah (the Exalted) in worship (*tawḥeed al-uloohiyah*)
- Oneness of Allah (the Exalted) in His names and attributes (*tawḥeed al-asmâ' waṣ-ṣiffât*).

Oneness of Allah (the Exalted) in His Lordship

In short, is to believe that Allah (the Exalted) is the sole Lord of all that exists, the sole Creator and Sustainer of everything. He is in control of all that happens, nothing occurs without His permission, life and death are in His hands, and He is able to do all things.

Oneness of Allah (the Exalted) in Worship

In short, this is to believe that Allah (the Exalted) alone is worthy of worship and to direct all aspects of worship to Allah alone, without associating partners with Him. This includes actions of the limbs, such as prayers, fasting, and giving charity; actions of the tongue, such as praising Allah much, asking Allah for forgiveness, speaking the truth, speaking kind words and avoiding backbiting; and actions of the heart, such as loving Allah and His messenger (bpuh), making intentions purely for Allah, contentment with His decree, and hope for His mercy. Allah (the Exalted) says:

{And your Lord has decreed that you not worship except Him...}

(Qur'an 17:23)

An important point must be made here regarding the use of the pronoun 'We' that Allah (the Exalted) uses for Himself in the Qur'an. For instance, Allah (the Exalted) says:

{And indeed, We have eased it [the Qur'an] in your tongue that they might be reminded}

(Qur'an 44:58)

The use of the pronoun 'We' does not indicate that Allah (the Exalted) is more than one, or that He has partners or associates; rather, this is what is called the 'royal' pronoun. According to the dictionary definition, the 'royal we' is: "The first-person plural pronoun used by a sovereign in formal address to refer to himself or herself."²¹

Oneness of Allah (the Exalted) in His Names and Attributes

Belief in the aforementioned two types of tawḥeed is necessary; however, they are not our main focus. In order to embark on the path of knowing Allah (the Exalted), we will begin by detailing the Oneness of Allah (the Exalted) in His names and attributes.

{And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.}²²

(Qur'an 7:180)

{He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names...}

(Qur'an 59:24)

Believing in the names and attributes of Allah (the Exalted) necessitates a number of things - for instance, believing that His names are for Him alone and that no created being can encompass or be named with one of Allah's names. They imply perfection, which applies to Allah alone. Allah (the Exalted) is not like His creation in any way at all; He is above all creation and greater than all creation. He is unique and incomparable. The following are ten fundamentals for belief in Allah's names and attributes.

Allah's Names and Attributes are Revealed

All of the names and attributes of Allah (the Exalted) are established in the revelation. It is not permissible to name Allah (the Exalted) with a name that He did not give Himself and that was not affirmed by the Prophet Muhammad (bpuh). These are the authentic sources for Allah's names and attributes: the Qur'an and the Sunnah. Allah (the Exalted) says:

{And do not pursue that of which you have no knowledge...}

(Qur'an 17:36)

and:

{...and they encompass not a thing of His knowledge except for what He wills...}

(Qur'an 2:255)

Therefore inventing a name for Allah from our own reasoning is blasphemy to Allah. In fact, without Allah's revelation regarding Himself, we would have no way of knowing Allah. To Allah (the Exalted) is all the praise. Ibn Taymiyah said:

Concerning the Attributes, Allah is primarily described by whatever He Himself or His Messenger (bpuh) described Him by. Therefore, whatever He affirmed for Himself is affirmed and whatever He denied for Himself is denied.^{[23](#)}

Allah's Perfection

Allah (the Exalted) is indeed perfect without any shortcomings whatsoever. His names imply perfection, and His attributes are attributes of perfection. His attributes are everlasting, complete and faultless. Ibn al-Qayyim said:

All of Allah's Attributes are absolutely perfect Attributes. He is, therefore, described by the most perfect Attributes and to Him belongs the most perfect Perfection. And in the same way His Names, which indicate His Attributes, are the best of Names and the most perfect. There are, therefore, no better names and no other names can take their place or convey their meaning.^{[24](#)}

Allah's Names and Attributes are Eternally with Him

Every name and attribute that belongs to Allah (the Exalted) has been and always will be with Allah. He has always had His abilities, His attributes, and His names. They are eternally with Him. At-Tahawi said:

He was described by His Attributes eternally, before He created creation. The existence of created beings did not increase Him with any Attribute which He did not have before their existence. Also,

just as He always was described by His eternal Attributes, He still is and always will be described by them.²⁵

Every Name of Allah (the Exalted) Implies an Attribute

All of the names of Allah (the Exalted) are not just names without meaning; rather, they include the implications of the names. Every name refers to the Holy Essence of Allah and indicates a corresponding meaning to refer to Allah. Belief in Allah's names thus requires:

1. Affirming the name of Allah (the Exalted)
2. Affirming the attribute that the name represents
3. Affirming the effect that the attribute necessitates (if there is one)

For example, Allah (the Exalted) says:

{All the praises and thanks be to Allah, the Lord of the 'Âlameen [humankind, the jinn and all that exists].
The Most Gracious, the Most Merciful.}²⁶

(Qur'an 1:2-3)

Therefore we must affirm that the Most Merciful is one of Allah's most beautiful names. We must also affirm the attribute that this name includes, which is the attribute of mercy, so we affirm that Allah (the Exalted) is Merciful. We also affirm the effect of this attribute, which is that Allah grants His mercy to whomsoever He wills; created beings receive mercy from Allah according to Allah's wishes.

For some names, however, there is no effect. For instance, Allah (the Exalted) says:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence...}

(Qur'an 2:255)

Therefore we must affirm that the Ever-Living is one of Allah's most beautiful names. We must also affirm the attribute that this name includes, which is the attribute of life. With this name and attribute however, there is no direct corresponding effect upon the creation.

Allah (the Exalted) has More Attributes than Names

Allah (the Exalted) does in fact have more attributes than names, as evidenced through the revelation. This is because every name of Allah refers to a corresponding attribute, yet many attributes of Allah mentioned in the Qur'an or by the Messenger of Allah (bpuh) do not have names associated with them. It is important to note here that we cannot give Allah a name based on an attribute that we know He has, if He has not given Himself that name. For example, Allah (the Exalted) says:

{And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women – those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them hell, and evil it is as a destination.}

(Qur'an 48:6)

This verse shows that Allah (the Exalted) has the attribute of anger, but He did not name Himself 'the Angry One', so we cannot assign Allah such a name based on this attribute. Our human minds are too feeble to adequately grasp His Glory. In this way, it is clear that there are many more attributes for Allah than names.

Allah's Attributes Are of Two Types

1. Attributes of affirmation, which affirm His perfection and greatness. These attributes are of two types as well:
 - Attributes that describe Allah's essence, which are inseparable from Allah (the Exalted). They are with Him for eternity, such as His hearing, sight, and knowledge.
 - Attributes that describe His actions, referring to actions which follow His will, such as creating, speaking, and rewarding. He does these when He wills.
2. Attributes of negation. These are not actually attributes that Allah has, but rather attributes that He does not have. They are the negation of attributes from Allah. Allah informs us through the Qur'an that certain attributes do not apply to Him at all. These are what are referred to as attributes of negation. Many of the attributes of negation negate attributes that imply some type of fault or something erroneously attributed to Allah (the Exalted) by humans. For example, Allah does not sleep, was not born and does not have children. These attributes imply weakness (far is Allah (the Exalted) above that), and they are attributes of humans. All humans naturally have faults, but Allah (the Exalted) has absolutely none. Thus, negating certain attributes from Allah emphasizes the point that Allah (the Exalted) is nothing at all like humans or any of His creation. He is far above the creation in His greatness and perfection and does not have any imperfections or shortcomings in any way.

Negating is done for one of three reasons.

First: to affirm His perfection in general. For example, Allah (the Exalted) says:

{...There is nothing like unto Him...}

(Qur'an 42:11)

Second: to deny a specific fault that was attributed to Him by some of His creatures. For example, Allah (the Exalted) says:

{The Jews say: Ezra is the son of Allah; and the Christians say: The Messiah is the son of Allah. That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allah destroy them; how are they deluded?}

(Qur'an 9:30)

Third: to deny the possibility of an imagined fault. For example, Allah (the Exalted) says:

{And We did not create the heaven and the earth and that between them aimlessly...}

(Qur'an 38:27)

There are of course many more attributes of affirmation than of negation. This is because affirmation is done in detail, affirming specific attributes that belong to Allah, while negation is done in general, denying general faults and shortcomings from Allah (the Exalted). High is He above such deficiencies.

Not Denying or Differentiating among Allah's Names and Attributes

Belief in Allah's names and attributes is not complete unless all of the names and attributes are affirmed for Allah, the Mighty and Majestic. It is not appropriate to deny some of His names and accept others. If this is done, then in essence a person has disbelieved in all of them. Allah (the Exalted) says:

{...So do you believe in part of the Scripture and disbelieve in part?...}

(Qur'an 2:85)

{Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say: We believe in some and disbelieve in others – and wish to adopt a way in between. Those are the disbelievers, truly, and We have prepared for the disbelievers a humiliating punishment.}

(Qur'an 4:150-151)

Since we should not make distinctions among the messengers of Allah – by believing in some and not in others, likewise we should not make distinctions among the names of Allah (the Exalted). Believing in all of Allah's names is obligatory.

Allah (the Exalted) is Not Like His Creation

Allah (the Exalted) is above His creation, greater than His creation, and not like His creation in any way. He embodies absolute perfection, while His creatures are inherently imperfect. Nothing is like Allah. He (the Exalted) says:

{And there is none co-equal or comparable unto Him.}^{[27](#)}

(Qur'an 112:4)

{...There is nothing like unto Him, and He is the Hearing, the Seeing.}

(Qur'an 42:11)

It may be noted that in the previous verse, after Allah (the Exalted) affirms that there is absolutely nothing like Him, He affirms that He is the Hearing and the Seeing. Hearing and seeing are attributes that belong to some of Allah's creatures as well, but Allah's hearing and seeing are unlimited and perfect, while that of His creatures is limited and imperfect. There can be no comparison between the two.

In another example, Allah (the Exalted) says:

{...Everything will be destroyed except His Face...}

(Qur'an 28:88)

Many run away from the belief in Allah's face, twisting the meaning of it or denying it altogether. This is because they liken Allah's face to the human face; knowing that Allah (the Exalted) is not like any of His creation, they deem it necessary to distort the meaning or deny it. The root of this problem is the likening of Allah's face to the human face. Just because the same word, 'face', is used for both Allah (the Exalted) and humans does not mean that they are the same.

To give an example within the creation, let us look at the word 'eye'. There is a tremendous amount of variation among the different eyes. There is a squid's eye, which is nothing like the eye of a human, which is not at all like the eye of an insect. Even more dissimilar, there are the 'eye' of a storm and the 'eye' of a needle. The same word, 'eye', is used to describe all of these things, and yet they are nothing like each other. So it is with Allah (the Exalted). He is not like His creation in any way, and there is nothing like Him.

Not Saying 'How'

When trying to understand Allah (the Exalted), some people run into problems trying to figure out how Allah's attributes are represented physically. Frankly, this must not be done. With many of Allah's attributes we do not know 'how' they are, yet we believe in them and simply say that they are befitting of His majesty.

Shaykh Ibn al-Uthaymeen said, regarding Allah's attributes:

They are known to us in meaning, unknown to us in form and reality. This is because Allah is greater than what we encompass Him...We may not imagine these attributes also. If a person says: Imagine the form of the hand of Allah, the Mighty, the Great. We say: This is not permitted at all. You are not allowed to talk to yourself about searching the form of the attributes of Allah, because whatever you reach, you will not realize that and you may reach a puzzle you may not get rid of. That is why you have to believe in what it indicates of meaning, but do not get exposed to the form.^{[28](#)}

Allah (the Exalted) says:

{They have not appraised Allah with true appraisal...}

(Qur'an 39:67)

«‘Abdullâh ibn Mas‘ood (May Allah be pleased with him) reported that a Jewish scholar came to Allah’s Messenger (bpuh) and said: Muhammad, or Abu al-Qâsim, verify that Allah, the Exalted and Glorious, would carry the heavens on the Day of Judgement upon one finger, and earths upon one finger, and the mountains and trees upon one finger, and the ocean and moist earth upon one finger - in fact, the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord.

Thereupon Allah’s Messenger (bpuh) smiled, testifying to what that scholar had said. He then recited this verse:

{They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him!} (Qur'an 39:67)» (Muslim)

It is not possible for us, with our limited minds, to fully grasp how Allah (the Exalted) is and how He does things. He is Great and Glorious beyond what our inadequate minds can imagine. We do not delve into the issue of ‘how’ His attributes are; we simply believe in them according to their meanings.

Not Twisting the Meaning

The final principle for belief in Allah’s names and attributes is that they must be accepted according to their apparent meaning, without twisting the meaning or explaining it away as something else.

Twisting the meaning of Allah’s attributes happens as a result of likening Allah (the Exalted) to His creation. In order to avoid equating them, the meanings of His attributes are manipulated to suggest something other than their apparent meaning. However, the manner of Allah’s attributes is unknown, and we say that His attributes are befitting of His majesty. Therefore, there is no need to distort the meanings according to the limitations of our minds and of our human experience.

As-Sa‘di sums up belief in Allah’s attributes:

What He has attributed to Himself is not denied nor are such descriptions distorted from their proper meanings. In addition, the names of Allah are neither denied, nor is their manner described, nor are they depicted in a way that makes His attributes similar to the attributes of any of His creation. This is because there is no one and nothing similar or comparable to Him. He has no associate or partner. One cannot make an analogy between Him and His creation, glorified and most High be He.^{[29](#)}

Knowledge of Allah cannot be attained without understanding the Oneness of Allah and especially the Oneness of Allah in His Names and Attributes. Learning His names and attributes is the way to increasing knowledge of Allah. Comprehending them correctly, according to what Allah (the Exalted) revealed and

what the Messenger (bpuh) affirmed, is essential for creating a strong foundation of love for Allah.

Shirk in the Oneness of Allah (the Exalted) in His Names and Attributes

The opposite of tawḥeed is *shirk*, which means polytheism, or the association of partners with Allah (the Exalted). One must have knowledge of shirk in order to avoid falling prey to it.

{Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.}

(*Qur'an 4:116*)

‘Abdullâh ibn Mas‘ood (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter hell.»
(Bukhari)

To clarify, if a person dies in a state of polytheism, while associating partners with Allah (the Exalted), then this is the only sin that is not forgiven. However, if a person commits shirk during his or her lifetime and repents from it, turning to worshipping Allah (the Exalted) alone, then Allah may forgive him or her.

In the context of Allah’s names and attributes, shirk can be committed in a number of ways.

First: Giving His Names or Attributes to Other than Allah (the Exalted)

Abu Hurayrah (May Allah be pleased with him) reported that the Prophet (bpuh) said:

«The most wretched person in the sight of Allah on the Day of Resurrection, and the worst person and target of His wrath, would be the person who is called the ‘King of Kings’, for there is no Sovereign but Allah.» (Bukhari and Muslim)

«The Prophet (bpuh) once said to Abu Shurayh, because the latter answered to the title of Abul-Ḥakam (Father of Justice): Allah is *al-Ḥakam* (the Judge); His is the judgment.

Abu Shurayh replied (in his own defence): My people come to me for adjudication of their disputes, and when I judge between them, both parties are pleased with my judgment.

The Prophet (bpuh) responded: How excellent this is! Do you have any children?

He replied: Shurayh, Muslim, and ‘Abdullâh.

The Prophet (bpuh) asked: Who is the eldest?

Abu Shurayh answered: Shurayh.

He (bpuh) said: Very well then, you are [henceforth to be called] Abu Shurayh.» (a sound hadith recorded by Abu Dâwood and an-Nasâ'i)

Allah's names and attributes are for Him alone. No one and nothing is comparable to Him; therefore, giving Allah's names to other than Allah constitutes shirk.

At the time of the Prophet (bpuh), idols were worshipped on the Arabian Peninsula. Al-Lât and al-'Uzzâ were names of idols. Al-Lât is derived from the Arabic word *Ilâh*, meaning 'deity', something worshipped as a god; al-'Uzzâ derives from *al-'Azeez*, one of the names of Allah (the Exalted). By calling their idols al-Lât and al-'Uzzâ, the people committed shirk using Allah's names.

Second: Giving Allah (the Exalted) the Names or Attributes of Creation

Allah (the Exalted) is perfect and above the imperfect, limited, flawed nature of His creation. It is not permissible to name Allah with names of the creation or to attribute to Allah something from the attributes of creation; for example, by calling Him 'the Father' as the Christians do, 'the effective cause' as philosophers do, or the popular 'Mother Nature', or, as a group of Jews are quoted as saying in the Qur'an: {...Indeed, Allah is poor, while we are rich...} (*Qur'an 3:181*)

Allah (the Exalted) says:

{...and leave the company of those who belie or deny [or utter impious speech against] His Names. They will be requited for what they used to do.}³⁰

(*Qur'an 7:180*)

Ibn 'Abbâs (May Allah be pleased with him) commented, "The phrase 'belie His names' means to give Him names implying shirk."³¹

This can be further explained by the words of Shaykh 'Umar al-Ashqar, who mentions three ways of committing heresy with respect to Allah's names: denying them, describing Allah (the Exalted) with attributes of creation, and describing created beings with Allah's names or attributes.³²

Third: Affirming Attributes that Allah (the Exalted) has Negated for Himself

{So do not assert similarities to Allah. Indeed, Allah knows and you do not know.}

(*Qur'an 16:74*)

As we have seen, Allah (the Exalted) has negated certain attributes from Himself, attributes that imply imperfection or fault in some way - for instance, that He has a son, that He becomes tired or that He sleeps. Shirk can be committed by affirming for Allah that which He negated from Himself. For example,

if people refer to Jesus (pbuh), the son of Mary, as the son of Allah, they have committed shirk in Allah's attributes. Likewise, those who make pictures of Allah have likened Allah to the creation; it is not possible to imagine something outside the realm of their experience, something of which they have no knowledge. In this way, they have affirmed for Allah a likeness to creation, while Allah (the Exalted) has negated or rejected that likeness from Himself.

Fourth: Denying His Names and Attributes

This was mentioned previously, among the fundamentals for belief in Allah's names and attributes. Anyone who denies some or all of Allah's names and attributes has committed shirk in this area. Allah (the Exalted) says:

{Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say: We believe in some and disbelieve in others – and wish to adopt a way in between. Those are the disbelievers, truly, and We have prepared for the disbelievers a humiliating punishment.}

(Qur'an 4:150-151)

It is imperative to believe in all of the revelation: all of the revealed names of Allah (the Exalted) that belong to Him, as well as all of the attributes that have been revealed, without denying any one of them. Denying even one attribute is like denying them all, and this constitutes disbelief. Shaykh 'Abd al-Rahman as-Sa'di mentioned:

The basis of faith and its foundational guidelines are belief in Allah, in His Names, and His attributes. The stronger one's knowledge of these while worshipping Allah, the stronger his tawhid...So whoever denies any of Allah's Names or attributes, he initiates what contradicts and nullifies tawhid, and this is a branch of disbelief.^{[33](#)}

When seeking knowledge of Allah, it is essential for individuals to be aware of the ways in which they can commit shirk, or associate partners with Allah (the Exalted), which could cancel their Islam.

Chapter Four:

Common Misconceptions about Allah (the Exalted)

Sadly, there are many misconceptions about Allah that abound within the Muslim community. In order to become fully introduced to Allah, Lord of the Worlds, and to know Allah (the Exalted) as He truly is, it is necessary to avoid incorrect beliefs and ideas about Allah. Here we will refute some common misconceptions about Allah.

Misconception 1: Allah (the Exalted) is Everywhere

Allah (the Exalted) says:

{The Most Merciful [who is] above the Throne established.}

(Qur'an 20:5)

To explain this verse, Ibn Mas'ood (May Allah be pleased with him) said, "...and the throne lies above the water, and Allah (the Exalted) is above (His) throne, and He knows what condition you are in."³⁴

Mu'âwiyah ibn Ḥakam as-Sulami related the following story:

«I went to the Messenger of Allah (bpuh) and said: Messenger of Allah, a slave girl of mine was tending my sheep. I came to her, and one of the sheep was lost. I asked her about it, and she said that a wolf had eaten it, so I became angry, and I am one of the children of Adam, so I struck her on the face. As it happens, I have to set a slave free, shall I free her?

The Messenger of Allah (bpuh) questioned her: Where is Allah?

She answered: Above heaven.

He asked: Who am I?

She replied: You are the Messenger of Allah.

The Messenger of Allah (bpuh) said: Free her.» (a sound hadith recorded by Abu Dâwood and an-Nasâ'i)

This hadith makes clear that Allah (the Exalted) is above His throne and above heaven. He is, in fact, above everything, the Most High.

{He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.}

(Qur'an 32:5)

Since the affairs go up to Allah, that proves that Allah is up, Most High, and not everywhere. If He were everywhere, there would be no need for the affairs to go up to Him.

It is incorrect to think that Allah (the Exalted) is everywhere, for this belief is not only contrary to the texts, but it also includes humiliation for Allah. It necessitates that Allah is in dirty things, such as excrement and trash, and Allah (the Exalted) is far removed from that. Also, if Allah were everywhere, it would mean that He was within people, so there would be nothing to prevent the worshipping of human beings, since Allah would be in them. This is clearly false and a very dangerous way of thinking about Allah (the Exalted).

{[Allah] said: Fear not. Indeed, I am with you both; I hear and I see.}

(Qur'an 20:46)

This was said to Moses and Aaron (peace be upon them both) when they were sent to the people of Pharaoh. The concept of Allah's being 'with them' must be understood in the proper context. Allah's knowledge, hearing and sight, are all encompassing, complete, and everywhere; on the other hand, His Being, His Self, is above His throne, which is above everything.

Misconception 2: Our Sins Hurt Allah (the Exalted)

Allah (the Exalted) is free of all wants, free of any shortcomings, and free of being hurt. Humans can be hurt, but Allah is too great to be hurt by anyone or anything. Our sins, rather than hurting Allah, only hurt ourselves and other creatures. Allah (the Exalted) cannot be harmed. He mentions in the Qur'an:

{...you will not harm Him at all...}

(Qur'an 11:57)

Abu Dharr al-Ghifâri (May Allah be pleased with him) narrated that the Prophet (bpuh) reported this saying from Allah (the Exalted):

«O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one of you, that would not increase My kingdom in

anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.»³⁵

When we stand before Allah (the Exalted) to answer for our sins, each of us will be alone to face the consequences of our sins. We risk punishment from Allah as a result of our sins, but our sins do not diminish Allah or His Kingdom in any way, and our sins definitely do not harm or hurt Allah. Allah (the Exalted) says:

{...For men is a share of what they have earned, and for women is a share of what they have earned...}
(Qur'an 4:32)

Misconception 3: Manifestations of Allah (the Exalted)

It is not unheard of for Muslims to believe that Allah (the Exalted) may manifest Himself in a human being, whether a specific human being (who usually claims prophethood), or any given 'enlightened' individual.

By suggesting that Allah manifests Himself in a human being, one is suggesting that Allah (the Exalted) is imperfect. Why? Because humans are inherently imperfect; we have limitations, we have needs, and we have vain desires. If Allah were to manifest Himself in a human being, then it would follow that Allah had limitations, needs, and vain desires, and that Allah could die, as humans do. In fact, Allah (the Exalted) is far above such things. He is free of all wants, and He does not have needs or limitations. It is not possible to make the perfect (Allah) imperfect, which is what is being done with this misconception. Allah (the Exalted) does not manifest Himself in anyone.

Misconception 4: Becoming One with Allah (the Exalted)

This misconception is similar to the previous one, but differs slightly. Some believe that they can attain such a high level of spirituality or enlightenment that they in fact become one with Allah (the Exalted). They consider this the goal of human existence: to reach that enlightened level of oneness with Allah.

This, however, is impossible. Allah (the Exalted) is our Creator; He is above us, greater than us and completely beyond being encompassed by us. Allah is separate from His creation, and He is unrivalled in His power, abilities and knowledge. He does not reveal His secrets (the secrets of the universe) to just anyone, regardless of how pious or ascetic the person is.

{[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone except

whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers}

(Qur'an 72:26-27)

Humans are limited in their capabilities, while Allah is unlimited and completely capable of everything. There is no comparison between the Creator and the created, and the created can never become the Creator. We humans do not and will never have the powers, abilities and knowledge that our Creator, Allah (the Exalted), has. Regardless of the spiritual exercises, meditation, or asceticism practiced, people will always be bound by their physical bodies. They will always need to eat to survive and will always just be human beings. Regardless of what their minds declare, they will always be imperfect humans, below and incomparable to Allah (the Exalted), the Most Great and Glorious All-Powerful Creator.

Imagine, for instance, that a man made a bicycle. He created that bicycle. Can the bicycle ever become one with its creator? No, that is a silly thought. The bicycle is the bicycle, and its creator is the man; they are two completely different entities. So it is also with Allah, the Creator of the universe and everything in it. The creation cannot become the Creator; such an idea defies logic.

Misconception 5: Allah (the Exalted) will Reveal the Secrets of the Universe

This was briefly mentioned above, but needs to be specifically dealt with. Some people have a misconception that if they perform certain acts of worship, usually invented ones like chanting, then Allah (the Exalted) will reveal the secrets of the universe to them. For example, we came across the following claim: “If you say the name al-Aḥad (the One) one thousand times in a day, then Allah (the Exalted) will reveal the secrets of the universe to you.”

However, it must be emphasized that Allah (the Exalted) does not reveal the secrets of the universe to just anyone. As He (the Exalted) says:

{[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone except whom He has approved of messengers, and indeed, He sends before him [each messenger] and behind him observers}

(Qur'an 72:26-27)

No matter how much chanting a person does, Allah (the Exalted) will not reveal the secrets of the universe to him or her. Neither is chanting names of Allah beneficial at all for two reasons. First, the Prophet Muhammad (bpuh) did not do it, and his religion and practices of worship were perfect; we cannot do better than him. Secondly, the mere chanting of a name of Allah is simply chanting. It is not praising of Allah (the Exalted), which earns rewards. Saying things like, ‘Allah is great’, ‘Praise be to

Allah’, and ‘Glorified is Allah’, are ways to praise Allah, become closer to Him and gain good deeds, but simply chanting a single name does not praise Allah (the Exalted), and there is no benefit in it.

Regardless of what people perform of worship, or how ascetic they become, Allah (the Exalted) will not reveal the secrets of the universe to them.

Misconception 6: Seeing Allah (the Exalted) in this Life

It simply is not possible to see Allah (the Exalted) in this life. Even the prophets of Allah did not see Him in this life. Allah (the Exalted) says:

{And when Moses arrived at Our appointed time and his Lord spoke to him, he said: My Lord, show me [Yourself] that I may look at You. [Allah] said: You will not see Me...}

(Qur’an 7:143)

«‘Â’ishah (*raḍiya Allâhu ‘anhâ* – may Allah be pleased with her) narrated: If anyone tells you that Muhammad (bpuh) saw his Lord, then he has told a great lie about Allah.

When she was asked about the verses of Allah (the Exalted):

{And he has already seen him [Gabriel] in the clear horizon.} (*Qur’an 81:23*) and

{And he certainly saw him in another descent} (*Qur’an 53:13*). She responded:

I was the first to ask Allah’s Messenger (bpuh) about this. He (bpuh) told me: That was only Gabriel.» (Muslim)

The believers, nevertheless, will see Allah (the Exalted) in the Hereafter.

«Ṣuhayb ar-Roomi (May Allah be pleased with him) narrated that the Prophet (bpuh) said: When those deserving of paradise would enter paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more?

They would say: Have You not brightened our faces? Have You not made us enter paradise and saved us from hellfire?

He (the narrator) said: Allah (the Exalted) would lift the veil (from their eyes), and of the things given to them, nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.» (Muslim and at-Tirmidhi)

Thus it is clear that it is not possible to see Allah (the Exalted) in this life, but the believers look forward to seeing their Lord in the next life.

Misconception 7: Allah's Mercy Negates His Wrath

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«When Allah (the Exalted) decreed the Creation, He pledged Himself by writing in His book, which is laid down with Him: My mercy prevails over My wrath.» (Bukhari, Muslim, Ibn Mâjah and an-Nasâ'i)

This well-known hadith of the Prophet Muhammad (bpuh) affirms the vastness of Allah's mercy, and there are a number of other hadiths that also illustrate this. For instance, Abu Hurayrah (May Allah be pleased with him) narrated that Allah's Messenger (bpuh) said:

«Allah (the Exalted) divided Mercy into one hundred parts; He kept its ninety-nine parts with Him and sent down its one (hundredth) part to the earth. Because of that, its one single part, His creatures are merciful to each other, so that even the mare lifts up her hoofs away from her young, lest she should trample on it.» (Bukhari)

However, Allah's vast mercy does not negate His anger, wrath, and punishment, as some Muslims would like to believe. Allah (the Exalted) is certainly loving, forgiving, and merciful, but He is also swift in punishment.

{Whoever disbelieves in [denies] Allah after his belief...except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment}

(Qur'an 16:106)

{O you who have believed, fear Allah as He should be feared...}

(Qur'an 3: 102)

Allah's mercy must not be used as an excuse to disobey Allah (the Exalted). The right balance needs to be found between love, hope, and fear – that is, love of Allah (the Exalted), hope for His mercy, and fear of His punishment. Hoping for Allah's mercy is a good thing, but without fear, the Muslim has little deterrence from committing sins. When people commit sins, not only do individuals suffer, but communities suffer as well.

Hence, although Allah's mercy **prevails** over His wrath, it does not negate it.

Misconception 8: Astrology is Permissible

Allah (the Exalted) says:

{And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea...}

It is common in both Western and Eastern societies for people to believe in horoscopes and astrological signs. They believe that their personalities are in part a result of the month in which they were born and the position of the stars. Sadly, some Muslims fall prey to this belief, thinking that there is some science behind it. Hence another misconception regarding Allah (the Exalted) arises in the belief that the control of life's events and personalities is governed by stars, rather than by Allah (the Exalted).

The truth of the matter is that belief in astrological signs and horoscopes are forms of attributing to Allah's creation qualities that belong to Him alone, which is shirk. Allah (the Exalted) in no way needs anything from the heavens to create and guide human personalities. Allah says:

{...When He decrees a matter, He only says to it: Be! –and it is.}

(Qur'an 2:117)

We are the way we are because Allah (the Exalted) created us that way and fashioned our lives according to His will. Our life's experiences affect our personalities, and this is all as Allah has decreed. The position of stars has no effect on our personalities or on our compatibility with others. This belief is an insult to Allah (the Exalted), in that His abilities are underestimated. It is reported that Qatâdah said:

Allah created the stars for three purposes: as ornaments for heaven, missiles against devils, and as signs for the guidance of travelers. Whoever speculates beyond this errs and dissipates his credit as a scholar, for he would be transgressing the limits of his own knowledge.³⁶

Misconception 9: Jokes about Allah (the Exalted) are Permissible

It may be fun to tell jokes; it may be amusing and entertaining. It must be mentioned, however, that the content of the jokes must be halal. In other words, joking about Allah, His Messenger (bpuh), or Islam is not permitted. People have a misconception about Allah that leads them to take lightly the telling of jokes wherein they disrespect Allah directly or indirectly. For instance, we received through e-mail the following joke: “God may have created man before woman, but there is always a rough draft before the masterpiece.”

This joke is blasphemous to Allah, inappropriate, and enormously disrespectful. It implies that Allah (the Exalted) is not perfect in His creation, and that He had to try first before getting it right. This is a great insult to Allah (the Exalted), as well as a means of telling lies about Him.

{They only invent falsehood, [those] who do not believe in the verses of Allah, and it is those who are the liars.}

(Qur'an 16:105)

{And if you ask them, they will surely say: We were only conversing and playing. Say: Is it Allah and His verses and His Messenger that you were mocking?}

(Qur'an 9:65)

The following anecdote, narrated by Ibn 'Umar (May Allah be pleased with him), exemplifies the enormity of joking about Allah (the Exalted):

«In the course of the campaign of Tabuk, a man came up one day and declared: We have seen no people with greater appetite, more lying, or more cowardly in battle than the Prophet of Allah (bpuh) and his reciting companions.

'Awf ibn Mâlik rose and said: It is rather you that are the liar. You are a hypocrite, pretending to be a Muslim. I shall tell the Prophet of Allah (bpuh) about you.

'Awf then went to the Prophet (bpuh) to inform him, but found that revelation had already preceded him.

[When the news reached] the man, he mounted his camel, sought the Prophet of Allah (bpuh) and said: But we were only joking, trying to pass the time while travelling.

Ibn 'Umar (May Allah be pleased with him) said: He was clinging to the saddle belt of the Prophet's camel as it ran, his feet and legs being battered by the rough ground, and repeating: But we were only joking.

And the Prophet (bpuh) insisting, without turning his face to him: Joking? Joking with Allah? With His Revelation? With His Prophet?»³⁷

Therefore, joking about Allah (the Exalted), His Messenger (bpuh), or Islam should be taken seriously and avoided at all costs.

{...Indeed, those who invent falsehood about Allah will not succeed}.

(Qur'an 16:116)

Misconception 10: Chain Letters are Permissible

A chain letter is a letter (or in the twenty-first century, an e-mail) that tells a story and then promises that if the recipient passes on the letter to a certain number of people, good things will happen to him or her, but that if the letter is not forwarded, then bad luck will befall the person.

It may seem clear that good and bad is from Allah (the Exalted) alone and not the result of passing on a letter; however, Muslims have been fooled by these types of letters. Again, this is a misconception regarding Allah (the Exalted) and His abilities. It is an underestimation of the power of Allah (the Exalted) and His all encompassing control of all that exists and all that occurs. It is, in fact, shirk to believe in these types of letters, and it is immensely disrespectful to Allah (the Exalted).

Shaykh Ibn Bâz³⁸ made the following comments regarding a chain letter:

{...And he who associates others with Allah has certainly gone far astray.}

(Qur'an 4:116)

In order to become fully acquainted with Allah (the Exalted) and to believe in Him according to what He has revealed about Himself, all misconceptions regarding Him must be avoided. Being aware of the reality regarding Allah enables one to dispel any doubts or errors. Knowledge must be sought diligently and safeguarded strictly so that the believer does not fall inadvertently into associating something with Allah (the Exalted).

The Prophet (bpuh) said:

«Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock.» (a sound hadith recorded by al-Hâkim)

All the praises are for Allah (the Exalted), who revealed to His Prophet (bpuh) the following supplication, to be said three times in a day and a night, to expiate for this:

«O Allah! I take refuge in You from (the possibility) that I should ascribe anything as partner in Your worship, and I am conscious of that, and I beg Your pardon for that sin which I am not aware of.» (a sound hadith recorded by al-Hâkim)

Chapter Five: The Number of Allah's Names

Abu Hurayrah (May Allah be pleased with him) reported that the Prophet (bpuh) said:

«Allah has ninety-nine names: one hundred less one; whoever memorizes and comprehends them enters paradise...» (Bukhari)

Because of this hadith, many Muslims hold the opinion that Allah (the Exalted) has only ninety-nine names. Actually, Allah has a great number of names, the number of which is known only to Him. We hope to clarify this issue here.

Another hadith sheds light on the subject. Ibn Mas'ood (May Allah be pleased with him) narrated that the Prophet (bpuh) supplicated to Allah (the Exalted):

«I ask You with every one of Your names with which You have named Yourself, or You have revealed in Your Book or taught to any one of your creation, or which You have kept to Yourself in the knowledge of the unseen.» (a sound hadith recorded by Ahmad)

Taking both hadiths into consideration, it becomes clear that Allah (the Exalted) has many names that He has kept with Himself, so the total number of Allah's names is unknown to us.

As for the names that were revealed, even their number is more than ninety-nine. To explain, the wording of the above hadith needs to be looked at carefully. It does state that "Allah (the Exalted) has ninety-nine names: one hundred less one", but the sentence does not stop there. It has a clause added to it: "whoever memorizes and comprehends them enters paradise".

This clause is very important because it qualifies the ninety-nine names. Let us give you an example. If I say to you that I have five books that you can borrow, does this mean that I only have five books? No; I may have ten books, but only five that I will allow you to borrow. The clause 'that you can borrow' qualifies the five books, but it does not limit the number of books in my possession to those five only.

Likewise it is with the Prophet's statement regarding Allah's ninety-nine names. The clause "whoever memorizes and comprehends them enters paradise" does not limit His names to ninety-nine but rather qualifies them. So if ninety-nine of Allah's many names are memorized, then paradise is the reward.

Ibn al-Qayyim stated:

The words of the Prophet (bpuh) “*Allah has ninety-nine Names, whoever memorizes them enters paradise*” is one sentence. His statement, “*whoever memorizes them enters paradise,*” is an adjectival clause and not a single independent main clause. Therefore, the intended meaning is: He, the Almighty, has a number of Names, part of their virtue is that whoever memorizes them enters paradise. This does not negate the fact that He has other Names besides them. In the same way, you might say, “So and so has one hundred slaves who he has prepared for jihad.” This does not negate the fact that he has other slaves who he has prepared for tasks other than *jihad*. There is no dispute about this amongst the scholars.^{[39](#)}

Proof for more than ninety-nine names can be found within the authentic texts of the Qur’an and the Sunnah. This makes clear that Allah (the Exalted) has more than ninety-nine names that were revealed, and of course many, many more that were not revealed.

When looking at different lists of Allah’s ninety-nine names, whether on posters or in books, one may notice that the lists do not always contain exactly the same names; they usually differ in a few names. This is because, as we have mentioned, there are in fact more than ninety-nine names that have authentic proofs for them, so each list is a compilation of ninety-nine names of Allah (the Exalted) chosen by the author of the list. There is also much differentiation amongst scholars as to what can be considered a name, often based on linguistic factors.

As for which ninety-nine names need to be memorized to enter paradise, we will quote two valid opinions.

One: Any ninety-nine names of Allah (the Exalted) can be memorized in order to enter paradise. According to this opinion, a person may pick any ninety-nine names of Allah (the Exalted) and memorize them, and they should receive the reward of paradise.

Two: There is a specific set of ninety-nine names that need to be memorized in order to enter paradise. Since there are no texts specifying which ninety-nine names those are, it would be safest, according to this opinion, to memorize as many names as possible, and inshallah (God willing) within all the names memorized, the correct ones will have been incorporated.

We hope that it is clear that Allah (the Exalted) has many more than ninety-nine names, many names of which He has kept the knowledge with Himself, and also more than ninety-nine that were revealed. As for the revealed names, we cannot quote a number for them, as there is differentiation amongst scholars as to those that are considered names, as opposed to those that are mentioned in the Qur’an and Sunnah by way of information only but are not actually His names.

Chapter Six:

Linguistic Roots of Allah's Names

As a prelude to discussing the meanings of the names and attributes of Allah (the Exalted), we wish to discuss briefly the linguistic roots of His names.

The Arabic language utilizes a root system, in that the great majority of words have roots, and their meanings relate to the root meanings in some way. To explain this, we will give an example. The word for 'to study' is **darasa**, formed by the three consonants **d**, **r** and **s**. These consonants make up the root of this word, and this root carries the meaning of 'study.' Some of the other words that have the same root are **dars**, 'lesson' (a thing that is studied), **dirâsah**, 'studies' (the activity of studying), **madrasah**, 'school' (a place where studying occurs), **darrasa**, 'he instructed' (he made someone study), and **mudarris**, 'teacher' (one who helps with studying). The same three consonants occur in the same order in all of these words, hence the relationship among them.

In the same way, we can look at the linguistic roots of Allah's names to help understand their meanings as well as the relationships among some of Allah's names. Names that have the same root are often synonymous in the English language, and this is the reason why two different Arabic names may be translated using the same name in English. There may be a difference in the meaning, but it may be slight. For instance, in English, the words 'forgive' and 'pardon' are considered synonyms because their meanings are essentially the same. Likewise, Allah's names *al-Ghafoor* (The Forgiving), *al-Ghâfir* (The Forgiver) and *al-Ghaffâr* (The Perpetual Forgiver) are all related to forgiving.

As you will see inshallah, some of the translations for Allah's names are the same as others. This is because either they come from the same root as mentioned, or they are completely different words with different roots, but they are synonyms. Just as the English language has synonyms, so does the Arabic language. The words have the same general meaning with only slight variation.

The following table shows the names of Allah (the Exalted) that have common roots. They are grouped according to their linguistic root in order to demonstrate their relationship to each other.

Linguistic	Meaning	Names with Root
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Root		
<i>‘alâ</i>	high, elevated, exalted, sublime, lofty, supreme	<i>Al-A‘lâ</i> (The Most High), <i>Al-‘Aliyy</i> (The Most High), <i>Al-Muta‘âl</i> (The Exalted)
<i>akhara</i>	delay, defer, last, ultimate, conclusion	<i>Al-Âkhir</i> (The Last), <i>Al-Mu’akhkhir</i> (The Deferrer)
<i>‘alima</i>	to know; to be cognizant, aware, informed	<i>Al-‘Aleem</i> (The Knowing), <i>Al-‘Âlim</i> (The Knower)
<i>ghafara</i>	to forgive, grant pardon	<i>Al-Ghaffâr</i> (The Perpetual Forgiver), <i>Al-Ghâfir</i> (The Forgiver), <i>Al-Ghafoor</i> (The Forgiving)
<i>ḥafidha</i>	to guard, protect	<i>Al-Ḥafeed<u>h</u></i> (The Guardian), <i>Al-Ḥâfid<u>h</u></i> (The Guardian)
<i>ḥakama</i>	to judge; to be decisive, wise	<i>Al-Ḥakam</i> (The Judge), <i>Al-Ḥakeem</i> (The Wise)
<i>ḥayy</i>	life, living	<i>Al-Ḥayy</i> (The Ever-Living), <i>Al-Muḥyee</i> (The Giver of Life)
<i>ilâh</i>	deity	Allah (He Who Deserves to be Worshipped), <i>Al-Ilâh</i> (The God)
<i>kabr</i>	great, large, eminent, proud	<i>Al-Kabeer</i> (The Grand), <i>Al-Mutakabbir</i> (The Superior)
<i>karuma</i>	noble nature, generosity, magnanimity, kindness	<i>Al-Akram</i> (The Most Generous), <i>Al-Kareem</i> (The Generous)
<i>khalaqa</i>	to create, originate, shape, form, mould	<i>Al-Khâliq</i> (The Creator), <i>Al-Khallâq</i> (The Creator)
<i>majada</i>	glorious, illustrious, exalted	<i>Al-Majeed</i> (The Glorious)
<i>malaka</i>	to possess, own, dominate, control, to reign, sovereign	<i>Al-Maleek</i> (The Sovereign), <i>Al-Malik</i> (The Sovereign), <i>Al-Mâlik</i> (The Sovereign, The Owner)
<i>qadira</i>	to possess strength, power, ability	<i>Al-Muqtadir</i> (The Perfect in Ability), <i>Al-Qadeer</i> (The All-Powerful), <i>Al-Qâdir</i> (The Able)
<i>qahr</i>	vanquishing, overpowering, prevailing, irresistible	<i>Al-Qahhâr</i> (The Prevailing), <i>Al-Qâhir</i> (The Irresistible)
<i>raḥmah</i>	mercy, compassion, kindness	<i>Ar-Raḥeem</i> (The Most Merciful), <i>Ar-Raḥmân</i> (The Most Gracious)
<i>shukr</i>	thankfulness, gratefulness	<i>Ash-Shâkir</i> (The Appreciative), <i>Ash-Shakoor</i> (The Appreciative)

Chapter Seven:

The Names of Allah (the Exalted)

In our attempt to introduce the readers to the Attributes of Allah (the Exalted) and facilitate for them the means to knowledge of Allah, we will discuss the meanings of many of Allah's names and attributes. For each name, we include:

- proof from the Qur'an or the Sunnah
- explanations, which are based primarily on Ibn Katheer's commentary (tafseer)
- the means of applying the knowledge of this name to everyday life, to give the readers a starting point to reflect on and ponder the greatness of Allah (the Exalted)
- authentic supplications from the Messenger of Allah (bpuh) that use the name; this provides another means of applying the knowledge of His names in everyday life

Although there are differences among scholars regarding exactly which ones can be considered the names of Allah (the Exalted), we have chosen to bring forth here the ones that have the soundest proofs found in the Qur'an and the Sunnah.^{[40](#)}

Our list includes 116 names, and we have chosen this many for two reasons. First, we wish to thoroughly dispel the idea that Allah (the Exalted) only has ninety-nine names or that only ninety-nine names have been revealed. Secondly, we desire to allow the reader to choose to follow either opinion regarding the memorization of His names (as mentioned previously). If one wants to choose only ninety-nine names to memorize, according to the opinion that any ninety-nine maybe memorized, then that can be accomplished with ninety-nine of the names listed. If one prefers to memorize more than ninety-nine, following the opinion that it is a specific list of ninety-nine that needs to be memorized, then that may be done as well.

We have arranged the names of Allah (the Exalted) into two groups: those that have their primary proof in the Qur'an, and those that have their primary proof in the Sunnah of the Messenger of Allah (bpuh). Each group has then been put in alphabetical order according to the English transliteration, for the ease of the English-speaking reader. The only exception is the name 'Allah', which deserves to be addressed first.

Names of Allah (the Exalted) Evidenced from the Qur'an

1. Allah: He Who Deserves to be Worshipped

Verses from the Qur'an:

{All the praises and thanks be to **Allah**, the Lord of the 'Âlameen [humankind, the jinn and all that exists].}^{[41](#)}

(Qur'an 1:2)

{Indeed, **Allah** is over all things competent.}

(Qur'an 2:20)

{That is **Allah**, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.}

(Qur'an 6:102)

Tafseer

Shaykh Ibn Jareer at-Ṭabari said in his tafseer:

The interpretation of Allah is, according to the meaning narrated to us from 'Abd Allah Ibn Abbas: He is the One Whom everything takes as its god, Whom all creatures worship. Allah is He Who possesses the attributes of divinity and of being worshipped with respect to all His creatures.^{[42](#)}

According to Ibn Katheer's tafseer, "The word 'Allah' is a proper noun (and the personal name) of the Lord. It is said to be the Greatest Name because it describes all of His attributes."^{[43](#)} Allah (the Exalted) says:

{He is **Allah**, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is **Allah**, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is **Allah** above whatever they associate with Him. He is **Allah**, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.}

(Qur'an 59:22-24)

From al-Qurṭubi's tafseer of the bismillah in the Qur'an, we find the following related to the meaning of this name:

- Nothing else has this name; it is not found in female or plural form.

- Some scholars say this is His greatest and most complete name.
- It has three possible meanings: the One who deserves to be worshipped, the One whose existence is a must (He has always been and always shall be), and the Unique One.⁴⁴

Application

Knowing that Allah (the Exalted) is the only one worthy of worship should inspire the sincere servants of Allah to direct all of their worship, including their love, hope, prayers and intentions, to Allah alone. There is no sense in worshipping other than Allah, those who have no power to aid or answer prayers. Allah (the Exalted) alone can answer our prayers and aid us in trying times, and He alone deserves the ultimate gratitude and devotion from us.

Supplication

«‘Abdur-Raḥmân ibn Abu Bakr (May Allah be pleased with him) said to his father: Father, I hear you recite every day: O **Allah!** Make me sound in body. O **Allah!** Make me sound in hearing. O **Allah!** Make me sound in sight. There is no god but You.

You repeat it three times in the morning and evening.

Abu Bakr (May Allah be pleased with him) replied: My son, I heard the Messenger of **Allah** (bpuh) supplicate in these words, and I love to follow his practice.» (a reliable hadith recorded by Abu Dâwood)

Abu Usayd reported that the Messenger of Allah (bpuh) said:

«When any of you enters the mosque, he should say: O Allah! Open for me the doors of Thy mercy.

When he steps out, he should say: O Allah! I beg of Thee Thy Grace.» (Muslim)

‘Umar ibn al-Khaṭṭâb narrated that the Messenger of Allah (bpuh) said:

«If any amongst you makes a perfect ablution, then supplicates: O **Allah!** Make me among those who turn to You in repentance, and make among those who are purified – **Allah** (the Exalted) opens unto Him the eight gates of the Garden, that he may enter at which he chooses.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

«O Allah! Grant me an easy reckoning.» (a sound hadith recorded by Aḥmad)

«O Allah! I ask of You guidance, piety and chastity and to be free of depending upon anyone (except You).» (Muslim)

2. Al-‘Adheem: The Most Great

Verses from the Qur'an:

{His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the **Most Great**.}

(Qur'an 2:255)

{To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the **Most Great**.}

(Qur'an 42:4)

{So exalt the name of your Lord, the **Most Great**.}

(Qur'an 56:74, 69:52)

Tafseer

Allah (the Exalted) is greater than everything. He is the Almighty, and none is even close to possessing such might. Rather, everything is subject to Allah's might and power. He is the only Lord, the Most High, and Most Great. Nothing can compare to His awesome greatness.

Application

Knowing that Allah (the Exalted) is the Most Great gives the servants of Allah a sense of need to serve Allah. Their hearts are filled with humbleness and submission towards Allah. Indeed, nothing is worthy of being worshipped except the Most Great One.

Supplication

Ibn 'Abbâs (May Allah be pleased with him) said that the Messenger of Allah (bpuh) used to say, in times of difficulty:

«There is none worthy of worship other than Allah, the **Most Great**, the Forbearing. There is none worthy of worship other than Allah, Lord of the Magnificent Throne. There is none worthy of worship other than Allah, Lord of the heavens and the earth, Lord of the Glorious throne.» (Bukhari and Muslim)

On the authority of 'Â'ishah (May Allah be pleased with him), who said that the Prophet (bpuh) had taught her this supplication:

«O Allah, Behold! I beg of You the good which Your Prophet (bpuh) begged of You; and I seek refuge in You from the evil wherefrom Your Prophet (bpuh) sought refuge. Our Lord! Behold, You alone are the Hearing, the Knowing. And forgive us. Behold, You are the Accepting of Repentance, the Most Merciful. There is no strength nor power save in Allah the Sublime, the **Most Great**.» (a sound hadith recorded by Ibn Mâjah)

Supplication to be said when entering the mosque:

«I seek refuge with Allah, the **Most Great**, and with His noble face, and His eternal authority from Satan the outcast...» (a sound hadith recorded by Abu Dâwood)⁴⁵

‘Abdullâh ibn ‘Abbâs (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«If anyone visits a sick person whose time (of death) has not come, and says with him seven times: I ask Allah, the **Most Great**, the Lord of the mighty Throne, to cure you – Allah (the Exalted) will cure him from that disease.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

Jâbir (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«Whenever someone says: How perfect Allah (the Exalted) is, the **Most Great**, and I praise Him – a palm tree is planted for him in paradise.» (a reliable hadith recorded by at-Tirmidhi)

Abu Hurayrah (May Allah be pleased with him) reported that the Prophet (bpuh) said:

«(There are) two expressions which are dear to the Gracious (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: *Subhân Allâh wa-biḥamdihi* (How perfect Allah is, and I praise Him) and *Subhân Allâh al-‘Adheem* (How perfect Allah is, the **Most Great**).» (Bukhari and Muslim)

‘Ali (May Allah be pleased with him) reported that the Messenger of Allah (bpuh) said:

«Whosoever after every prayer recites *Âyat al-Kursi*:

{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the **Most Great**}

(*Qur’an* 2:255)

– none shall prevent him from entering the Garden save death.» (a sound hadith recorded by at-Ṭabarâni)

«Abu Hurayrah (May Allah be pleased with him) narrated that Allah’s Messenger (bpuh) ordered him to guard the zakât revenue of Ramadan. Then somebody came to him and started stealing from the foodstuff. He caught him and said: I will take you to Allah’s Messenger.

Then Abu Hurayrah described the whole narration and said: That person said (to me): Please do not take me to Allah’s Messenger and I will tell you a few words by which Allah will benefit you. When you go to your bed, recite *Âyat al-Kursi*:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the **Most Great**.}

(Quran 2:255)

– for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you until dawn.

(When the Prophet heard the story), he said (to me): He (who came to you at night) told you the truth although he is a liar; and it was Satan.» (Bukhari)

Ibn ‘Abbâs (May Allah be pleased with him) said that the Prophet of Allah (bpuh) taught this prayer for when one has a fever or other pain:

«In the name of Allah, the Great, I seek refuge in Allah, the **Most Great**, from the evil of every spurting vein and from the evil of the heat of the Fire.» (a sound hadith recorded by at-Tirmidhi)

‘Ubâdah ibn aṣ-Ṣâmit narrated that the Prophet (bpuh) said:

«If anyone awakes at night and then says: None has the right to be worshipped except Allah (the Exalted), alone without partners. To Him belongs sovereignty and praise, and He is over all things wholly capable. How perfect Allah is, and all praise is for Allah, and none has the right to be worshipped except Allah. Allah (the Exalted) is the greatest, and there is no power nor might except with Allah, the Most High, the **Most Great** — and then supplicates: O my Lord, forgive me – they will be forgiven.» (Bukhari)

3. Al-‘Afuww: The Pardoning

Verses from the Qur’an:

{That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized – Allah will surely aid him. Indeed, Allah is **Pardoning** and Forgiving.}

(Qur’an 22:60)

{Those of you who pronounce dhihâr⁴⁶ [to separate] from their wives – they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is **Pardoning** and Forgiving.}

(Qur’an 58:2)

Allah (the Exalted) is the Pardoning and the One Who covers sins. When individuals accept Islam, He forgives all of the sins that they committed previously. He is “the One who forgives and pardons. Al-Qurṭubi indicates that this quality is also indicative of Allah being easy on His creation.”⁴⁷

Application

Knowing that Allah (the Exalted) is the Pardoning inspires the servants of Allah to turn constantly to Him in repentance. They are encouraged to hope through the knowledge that Allah loves to forgive and pardon. Hope that they will be forgiven, hope for paradise, hope to be saved from hell – all grow in the hearts via this knowledge. The servants of Allah know that they can never be perfect, but that Allah (the Exalted) will be merciful and pardon them if they turn to Him in repentance.

Supplication

«‘Ā’ishah (May Allah be pleased with her) said: I asked the Messenger of Allah (bpuh): O Messenger of Allah, if I know what night is the Night of Power,⁴⁸ what should I say during it?

He said: Say: O Allah, You are **pardoning** and You love to **pardon**, so **pardon** me.» (a sound hadith recorded by Ibn Mâjah and at-Tirmidhi)

4. Al-Aḥad: The One

Verse from the Qur’an:

{Say [O Muhammad (bpuh)]: He is Allah, (the) **One**.}⁴⁹

(Qur’an 112:1)

Tafseer

Allah (the Exalted) is the One Who has no equal or partner. He is singled out in all forms of perfection. No one shares in His qualities of perfection.

Ibn Katheer commented:

He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (Al-Aḥad) cannot be used for anyone in affirmation except Allah the Mighty and Majestic, because He is perfect in all of His attributes and actions.⁵⁰

«‘Ā’ishah (May Allah be pleased with her) said that the Prophet (bpuh) sent (an army unit) under the command of a man who used to lead his companions in the prayers, and he would finish his recitation

with

{ Say [O Muhammad (bpuh)]: He is Allah, (the) **One** }^{[51](#)}

(Qur'an 112:1).

When they returned (from the battle), they mentioned that to the Prophet (bpuh).

He said (to them): Ask him why he does so.

They asked him, and he replied: I do so because it mentions the qualities of the Most Gracious, and I love to recite it (in my prayer).

The Prophet (bpuh) said (to them): Tell him that Allah (the Exalted) loves him.» (Bukhari)

«Abu Sa‘eed al-Khudri (May Allah be pleased with him) narrated that a man heard another man reciting (in the prayers):

{ Say [O Muhammad (bpuh)]: He is Allah, (the) **One** }^{[52](#)}

(Qur'an 112:1) –

and he recited it repeatedly.

When it was morning, he (the first man) went to the Prophet (bpuh) and informed him about that, as if he considered that the recitation of that soorah by itself was not enough.

Allah’s Messenger (bpuh) said: By Him in Whose hand my life is, it is equal to one-third of the Qur’an.» (Bukhari)

Application

Knowing that Allah (the Exalted) is the One and Only can inspire the servants of Allah (the Exalted) to dedicate all of their worship solely to Allah (the Exalted) and no other. By understanding this attribute of His, the worshippers of Allah (the Exalted) are motivated to pray directly to Allah (the Exalted) without including intercessors or associates, for verily Allah (the Exalted) has no equal or partner, as He is the One.

Supplication

Narrated Buraydah ibn al-Hâsib:

«The Messenger of Allah (bpuh) heard a man saying: O Allah, I ask You, I bear witness that there is no god but You, **the One**, Self-Sufficient Master, Who has not begotten, and has not been begotten, and to Whom no one is equal.

He (bpuh) said: You have invoked Allah using His Greatest Name; when asked with this name, He gives,

and when invoked by this name He answers.» (A sound hadith recorded by Abu Dâwood and at-Tirmidhi)

The following was narrated by ‘Abdullâh ibn Khubayb:

«We grew thirsty, and it had become dark while we were waiting for the Messenger of Allah (bpuh) to lead us in prayer.

Then, when he came out he took me by my hand and said: Say.

Then he was silent.

He said again: Say.

So I asked: What should I say?

He said: Say:

{Say: He is Allah, the One...} (*Soorat al-Ikhlâṣ*), and the two chapters of refuge (al-Falaq and an-Nâs) at the beginning of the evening and the morning, three times (each). They will be sufficient for you two times every day.» (a reliable hadith recorded by at-Tirmidhi and an-Nasâ’i)

Supplication said at the end of the prayer, before the tasleem:

«O Allah, I ask You, O Allah, as You are the **One (Al-Aḥad)**, the One (*Al-Wâḥid*), the Self-Sufficient Master, the One Who begets not nor was He begotten, and there is none like unto Him, that You forgive me my sins, for verily You are the Forgiving, the Most Merciful.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

5. *Al-Âkhir*: The Last

Verse from the Qur’an:

{He is the First and the **Last**, and the Outward and the Inward; and He is Knower of all things.} ⁵³
(*Qur’an* 57:3)

Tafseer

Allah (the Exalted) is the Last; there is nothing that will come after Him or exist after Him, for He will exist always and for eternity, while everything else will eventually perish. Allah (the Exalted) says:

{...Everything will be destroyed except His Face...}
(*Qur’an* 28:88)

In the verse from soorah 57 (al-Ḥadeed), Allah (the Exalted) puts four of His names together: The First, the Last, the Outward and the Inward. These four names in conjunction show the vastness of Allah

(the Exalted) and the vastness of His knowledge, and they indicate that there can be no escaping or hiding from Him. Everything is known by Allah (the Exalted), for He is the First, the Last, the Outward and the Inward. Ibn Katheer mentions that Ibn ‘Abbâs (May Allah be pleased with him) recommended reciting this verse when one has doubts in his or her heart.⁵⁴

Application

Knowing that Allah (the Exalted) is the Last compels the hearts of the believers to sense and comprehend Allah’s greatness and eminence. This knowledge encourages them to put their own existence into perspective. With the short life spans of human beings, and the lack of control over the length of such life spans, the fact that Allah (the Exalted) is and always will be, even after everything else perishes, is most compelling to the heart.

Supplication

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet of Allah (bpuh) would pray when he retired to bed:

«O Allah! Lord of the seven heavens, Lord of the earth, and Lord of the Magnificent Throne! Cleaver of Grain and Date Seeds! Revealer of the Torah, the Gospel and the Qur’an! I seek refuge in You from the evil of every evildoer whom You are to seize by the forelock. O Allah, You are the First; nothing has come before You. You are the Last; nothing may come after You. You are the Outward; there is nothing above You. You are the Inward; there is nothing nearer than You. Remove our debts from us and enrich us against poverty.» (Muslim, Ibn Mâjah, Abu Dâwood and at-Tirmidhi)

6. Al-Akram: The Most Generous

Verse from the Qur’an:

{Recite, and your Lord is the **most Generous**}

(Qur’an 96:3)

Tafseer

Allah (the Exalted) is the Most Generous towards His servants in many ways, one of which is teaching human beings all the things that they did not know, including the names of everything, reading and writing, and the means of livelihood. Al-Akram is:

...the superlative form of ‘kareem’ which means noblehearted, magnanimous, and generous (i.e. ‘the Most Noblehearted’). Some have said that it is specifically referring to the understanding, patience,

and disregard - all traits of the noblehearted - which Allaah shows towards the ignorance of His servants.⁵⁵

Application

Knowing that Allah (the Exalted) is the Most Generous instils love for Him in the hearts of Muslims. His generosity towards humankind, in the face of disobedience and disbelief, is so great that the heart becomes full of admiration, awe, and respect. Love increases for the Most Generous One. This can also be a means of inspiration to be generous towards others, as it is indeed an excellent trait to possess. Although we cannot reach the level of greatness of Allah's generosity, we can exhibit as much generosity as is within our ability.

Supplication

Ibn Mas'ood and Ibn 'Umar (may Allah be pleased with them both) used to say between the hills of Şafâ and Marwah, "Lord of mine! Pardon and have mercy! You are the Most Powerful and the **Most Generous!**" (an authentic statement recorded by al-Bayhaqi)

7. Al-A'lâ: The Most High

Verses from the Qur'an:

{Exalt the name of your Lord, the **Most High**}

(Qur'an 87:1)

{But only seeking the countenance of his Lord, **Most High**.}

(Qur'an 92:20)

Tafseer

Allah (the Exalted) is the Most High in all of His names and attributes, and the most Exalted and Supreme. He is high above everyone and everything in His power and status. He is:

...the Most High One who is above all others. There is no one who is equal or even comparable to Him. He is also free from any supposed evil, and from what heretics and disbelievers may say about Him.⁵⁶

Application

Knowing that Allah (the Exalted) is the Most High infuses Muslims with awe and admiration of Allah. It can bring a sense of subservience to Allah, in all His greatness, and inspire true submission through faith

and devotion.

Supplication

«Ibn ‘Abbâs (May Allah be pleased with him) said that whenever the Messenger of Allah (bpuh) recited:

{Exalt the Name of your Lord, the **Most High**}

(*Qur’an* 87:1),

he would say: Glory to my Lord, the **Most High**.» (a sound hadith recorded by Abu Dâwood)

«Ḥudhayfah narrated that when the Messenger of Allah (bpuh) prostrated, he would recite three times:

Glory be to my Lord, the **Most High**.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

8. Al-‘Aleem: The Knowing

Verses from the Qur’an:

{It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is **Knowing** of all things.}

(*Qur’an* 2:29)

{And remember the favour of Allah upon you and His covenant with which He bound you when you said: We hear and we obey. And fear Allah. Indeed, Allah is **Knowing** of that within the breasts.}

(*Qur’an* 5:7)

{And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and **Knowing**.}

(*Qur’an* 7:200)

{And most of them follow nothing except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is **Knowing** of what they do.}

(*Qur’an* 10:36)

{Whoever should hope for the meeting with Allah – indeed, the term [decreed by] Allah is coming. And He is the Hearing, the **Knowing**.}

(*Qur’an* 29:5)

{Have you not considered that Allah knows what is in the heavens and what is on the earth? There is no private conversation between three but that He is the fourth of them, nor among five but that He is the sixth of them – and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, **Knowing**.}

Tafseer

Allah (the Exalted) is Knowing without having been taught, Knowing all that which is and which will be, Knowing the unperceivable. The name *Al-'Aleem* indicates that Allah is perfect in His knowledge. He is the Knowing of our deeds, and nothing escapes Him. His knowledge encompasses all of His creation. Allah says in the Qur'an:

{...And I **know** what you reveal and what you have concealed.}

(Qur'an 2:33)

Ibn 'Umar (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«The keys of the unseen are five, and none **knows** them but Allah (the Exalted): (1) None **knows** (the sex of) what is in the womb but Allah; (2) none **knows** what will happen tomorrow but Allah; (3) none **knows** when it will rain but Allah; (4) none **knows** where he will die but Allah (knows that); (5) and none **knows** when the Hour will be established but Allah.» (Bukhari)

Application

Recognizing that Allah (the Exalted) is the Knowing motivates believers to seek Allah's pleasure with everything they do. Nothing escapes Allah's knowledge; therefore it is imperative that believers strive to obey Allah. Awareness of Allah's presence, through His knowledge of everything, is heightened and instils consciousness and thus submission to Allah.

Supplication

On the authority of 'Â'ishah (May Allah be pleased with him), who said that the Prophet (bpuh) had taught her this supplication:

«O Allah, Behold! I beg of You the good which Your Prophet (bpuh) begged of You; and I seek refuge in You from the evil wherefrom Your Prophet (bpuh) sought refuge. Our Lord! Behold, You alone are the Hearing, the **Knowing**. And forgive us. Behold, You are the Accepting of Repentance, the Most Merciful. There is no strength nor power save in Allah the Sublime, the Most Great.» (a sound hadith recorded by Ibn Mâjah)

Abân ibn 'Uthmân said that he heard his father, 'Uthmân ibn 'Affân (May Allah be pleased with him), say:

«I heard the Messenger of Allah (bpuh) say: If anyone says three times: In the name of Allah, when Whose name is mentioned nothing on Earth or in heaven can cause harm, and He is the Hearing, the **Knowing** – he

will not suffer sudden affliction until the morning, and if anyone says this in the morning, he will not suffer sudden affliction until the evening.» (a sound hadith recorded by Abu Dâwood and Ibn Mâjah)

Narrated Abu Sa‘eed al-Khudri (May Allah be pleased with him):

«When the Messenger of Allah (bpuh) got up to pray at night (for the tahajjud prayer), he uttered the takbeer and then said: Glory be to You, O Allah, praise be to You, blessed is Your name, exalted is Your greatness and there is no god but You.

He then said, ‘There is no god but Allah,’ three times, then ‘Allah is altogether great,’ three times, then ‘I seek refuge in Allah, the Hearing and the **Knowing** from the accursed devil, from his evil suggestion (*hamz*), from his puffing up (*naḥkh*), and from his spitting (*naḥth*).’ He then recited (verses from the Qur’an).» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«Whoever recites at daybreak:

{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.}

(Qur’an 2:255)

– shall remain in safety by virtue of these verses until sunset; and whoever recites these verses at sunset shall remain in safety by virtue thereof until daybreak.» (Bukhari)

9. Al-‘Âlim: The Knower

Verses from the Qur’an:

{And say: Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the **Knower** of the unseen and the witnessed, and He will inform you of what you used to do.}

(Qur’an 9:105)

{That is the **Knower** of the unseen and the witnessed, the Exalted in Might, the Merciful}

(Qur’an 32:6)

{But those who disbelieve say: The Hour will not come to us. Say: Yes, by my Lord, it will surely come to you. [Allah is]the **Knower** of the unseen. Not absent from Him is an atom’s weight within the heavens

or within the earth or [what is] smaller than that or greater, except that it is in a clear register}

(Qur'an 34:3)

{Indeed, Allah is **Knower** of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.}

(Qur'an 35:38)

{Say: Indeed, the death from which you flee – certainly, it will meet you. Then you will be returned to the **Knower** of the unseen and the witnessed, and He will inform you about what you used to do.}

(Qur'an 62:8)

{[He is] **Knower** of the unseen, and He does not disclose His [knowledge of the] unseen to anyone}

(Qur'an 72:26)

Tafseer

Ibn Katheer commented in his tafseer:

Allah affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying, whether male or female, fair or ugly, miserable or happy, whether it will have a long or a short life... [Allah is He] Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge.⁵⁷

Ibn 'Umar (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«The keys of the unseen are five, and none knows them but Allah (the Exalted): (1) None **knows** (the sex of) what is in the womb but Allah; (2) none **knows** what will happen tomorrow but Allah; (3) none **knows** when it will rain but Allah; (4) none **knows** where he will die but Allah (knows that); (5) and none **knows** when the Hour will be established but Allah.» (Bukhari)

Application

Knowing that Allah (the Exalted) is the Knower of everything, hidden and open, causes believers to be aware of the presence of Allah with His all perfect Knowledge. This awareness inspires His servants to seek the means of nearness to Allah, and the means of pleasing Him, with their words and deeds. As there is no escape from the all-encompassing knowledge of Allah, being vividly aware of His knowledge creates motivation to submit to Allah, and instils in the heart awe, admiration, and love of Allah.

Supplication

Abu Bakr aş-Şiddeeq (May Allah be pleased with him) related:

«I said to the Messenger of Allah (bpuh): Tell me something that I may recite in the morning and evening.

The Messenger of Allah (bpuh) said: Say every morning and evening and when you retire to bed: O Allah, **Knower** of the visible and the invisible, Originator of the heavens and the earth, Lord and Sovereign of all things. I testify that there is no god but You. I seek refuge in You from the evil of my soul, from the mischief of Satan and his ascribing partners (to You), and from committing wrong against my soul or bringing such upon another Muslim.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

«‘Abdur-Rahmân ibn ‘Awf (May Allah be pleased with him) reported: I asked ‘Â’ishah, the Mother of the Believers (May Allah be pleased with her), (to tell me) the words with which the Messenger of Allah (bpuh) commenced the prayer when he got up at night.

She said: When he got up at night, he would commence his prayer with these words: O Allah, Lord of Gabriel and Michael and Raphael, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views which the people hold about truth, for it is You Who guides whom You will to the Straight Path.» (Muslim)

10. *Al-‘Aliyy*: The Most High

Verses from the Qur’an:

{And He is the **Most High**, the Most Great.}

(Qur’an 2:255)

{That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the **Most High**, the Grand.}

(Qur’an 22:62)

{And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another]: What has your Lord said? They will say: The truth. And He is the **Most High**, the Grand}

(Qur’an 34:23)

{[They will be told]: That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with Allah, the **Most High**, the Grand.}

(Qur’an 40:12)

{To Him belongs whatever is in the heavens and whatever is in the earth, and He is the **Most High**, the Most Great.}

(Qur’an 42:4)

{And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger [an angel] to reveal, by His permission, what He wills. Indeed, He

Tafseer

Allah (the Exalted) is above His creation. He is the One who is so great that He is free from faults. Everything is under His power and rule. Allah is:

...the One who is High above everyone in His power and status. Though al-Qurtubi states that the notion of physical placement is not the subject of this attribute, it is also known that Allaah is *above* His creation, and He is not everywhere. Rather, His knowledge and awareness encompasses all things.^{[58](#)}

Application

Knowing that Allah (the Exalted) is the Most High infuses the hearts of Muslims with awe, wonder, humility and surrender. The greatness of Allah is exhibited through this attribute, and the believers humble themselves before Allah (the Exalted) as a result of recognizing that Allah is the Most High.

Supplication

On the authority of ‘Â’ishah (May Allah be pleased with him), who said that the Prophet (bpuh) had taught her this supplication:

«O Allah, Behold! I beg of You the good which Your Prophet (bpuh) begged of You; and I seek refuge in You from the evil wherefrom Your Prophet (bpuh) sought refuge. Our Lord! Behold, You alone are the Hearing, the Knowing. And forgive us. Behold, You are the Accepting of Repentance, the Most Merciful. There is no strength nor power save in Allah the **Most High**, the Most Great.» (a sound hadith recorded by Ibn Mâjah)

‘Ali (May Allah be pleased with him) reported that the Messenger of Allah (bpuh) said:

«Whosoever after every prayer recites *Âyat al-Kursi*

{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the **Most High**, the Most Great}

– none shall prevent him from entering the garden save death.» (a sound hadith recorded by aṭ-Ṭabarâni)

«Abu Hurayrah (May Allah be pleased with him) said that Allah’s Messenger (bpuh) ordered him to guard the zakât revenue of Ramadan. Then somebody came to him and started stealing from the foodstuff.

He caught him and said: I will take you to Allah’s Messenger.

Then Abu Hurayrah described the whole narration and said: That person said (to me): Please do not take me to Allah’s Messenger and I will tell you a few words by which Allah will benefit you. When you go to your bed, recite *Âyat al-Kursi*:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the **Most Great**.}

(*Quran* 2:255)

– for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you until dawn.

(When the Prophet heard the story), he said (to me): He (who came to you at night) told you the truth although he is a liar; and it was Satan.» (Bukhari)

The Prophet (bpuh) said:

«If anyone awakes at night and then says: None has the right to be worshipped except Allah (the Exalted), alone without partners. To Him belongs sovereignty and praise, and He is over all things wholly capable. How perfect Allah is, and all praise is for Allah, and none has the right to be worshipped except Allah. Allah (the Exalted) is the greatest, and there is no power nor might except with Allah, the Most High, the Most Great—and then supplicates: O my Lord, forgive me – they will be forgiven.» (Bukhari)

11. *Al-Awwal*: The First

Verse from the Qur’an:

{He is the **First** and the Last, and the Outward and the Inward; and He is Knower of all things.}⁵⁹
(*Qur’an* 57:3)

Tafseer

Allah (the Exalted) is the First, meaning that there is nothing that came before Him. He has always

existed, and nothing existed before Him.

The First, the Last, the Outward and the Inward all come together in the above verse to show the vastness of Allah (the Exalted) and of His knowledge, and that there can be no escape from Him. Everything is known by Allah, and none can hide from Him, for He is the First, the Last, the Outward and the Inward. Anyone who is having doubts in his or her heart, concerning the religion, is advised to recite this verse.

Application

Knowing that Allah is the First can give the servants of Allah (the Exalted) a sense of humility in the face of Allah (the Exalted). Because Allah existed before anything else and has always existed, it shows how our lives are miniscule and insignificant in comparison. This can stimulate feelings of modesty and timidity towards Allah and invoke the desire to submit to Him.

Supplication

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet of Allah (bpuh) would pray, when he retired to bed:

«O Allah! Lord of the seven heavens, Lord of the earth, and Lord of the Magnificent Throne! Cleaver of Grain and Date Seeds! Revealer of the Torah and the Gospel and the Qur'an! I seek refuge in You from the evil of every evildoer whom You are to seize by the forelock. O Allah, You are the First; nothing has come before You. You are the Last; nothing may come after You. You are the Outward; there is nothing above You. You are the Inward; there is nothing nearer than You. Remove our debts from us and enrich us against poverty.» (Muslim, Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

12. *Al-'Azeez*: The Exalted in Might

Verses from the Qur'an:

{But if you slip [deviate] after clear proofs have come to you, then know that Allah is **Exalted in Might** and Wise.}

(Qur'an 2:209)

{...Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is **Exalted in Might**, the Owner of Retribution.}

(Qur'an 3:4)

{[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the **Exalted in Might**, the Knowing.}

(Qur'an 6:96)

{And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is **Exalted in Might** and Wise.}

(Qur'an 8:10)

{And indeed, your Lord – He is the **Exalted in Might**, the Merciful.}

(Qur'an 26:140)

{And if you should ask them: Who has created the heavens and the earth? They would surely say: They were created by the **Exalted in Might**, the Knowing.}

(Qur'an 43:9)

Tafseer

The Exalted in Might indicates that Allah's grandeur is invincible. Allah's sovereignty is infinite, and He has subdued all things according to His will. Nothing can stop Allah's will from coming to pass, and no one can oppose Allah's decision. Allah's strength is unconquerable. His creation cannot harm Him in any way, and He is in no need of His creation. He is the Exalted in Might; no one can frustrate His plans, and nothing escapes His ability.

Application

Knowing that Allah (the Exalted) is the Exalted in Might brings fear and awe to the hearts of the believers. Their hearts are subdued by the might and power of Allah. This inspires believers to obey Allah to the best of their abilities, knowing that Allah's might extends to the Hereafter and His punishment. This knowledge brings a sense of wonder at what Allah (the Exalted) can do; that is, anything He wants. What Allah wills, will come to pass, thus the hearts of the believers can rest in the knowledge that events that occur are as Allah wants them to be, and with His might, He will take care of situations in the best way.

Supplication

«Muṣ'ab ibn Sa'd reported on the authority of his father, Sa'd ibn Abi Waqqâṣ (May Allah be pleased with him), that a desert Arab came to Allah's Messenger (bpuh) and said to him: Teach me the words which I should (often) say.

He (bpuh) said: Say: There is no god but Allah, the One, having no partner with Him. Allah is the Greatest of the great, and all praise is due to Him. Hallowed be Allah, the Lord of the worlds; there is no Might and Power but that of Allah, the **Exalted in Might** and the Wise.

He (that desert Arab) said: These all (glorify) my Lord. But what about (something for) me?

Thereupon the Prophet(bpuh) said: You should say: O Allah, grant me pardon, have mercy upon me, direct me to righteousness and provide me sustenance.» (Muslim)

The Prophet Abraham (pbuh) said:

{Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the **Exalted in Might**, the Wise.}

(*Qur'an 60:5*)

‘Â’ishah (May Allah be pleased with her) said that the Messenger of Allah (bpuh) used to say at night if he turned over during his sleep:

«There is none worthy of worship but Allah, the One, the Prevailing, Lord of the heavens and the earth and all between them, the **Exalted in Might**, the Perpetual Forgiver.» (a sound hadith recorded by al-Ḥâkim)

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«Whoever recites at daybreak:

{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.}

(*Qur'an 2:255*)

– shall remain in safety by virtue of these verses until sunset; and whoever recites these verses at sunset shall remain in safety by virtue thereof until daybreak.» (Bukhari)

13. Al-Badee’: The Originator

Verses from the Qur'an:

{They say: Allah has taken a son. –Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him, **Originator** of the heavens and the earth. When He decrees a matter, He only says to it: Be! –and it is.}

(*Qur'an 2:116-117*)

{[He is] **Originator** of the heavens and the earth. How could He have a son when He does not have a companion [i.e., wife] and He created all things? And He is, of all things, Knowing.}

(*Qur'an 6:101*)

Tafseer

Allah (the Exalted) created the heavens and the earth out of nothing, without any previous example. When nothing existed, He brought into existence everything that He willed. He is the Creator and Maker. He shapes the creatures and the creation in the manner that He wills.

Application

Knowing that Allah (the Exalted) is the Originator creates a sense of submission and awe in the servants of Allah. They are subdued by this knowledge and are inspired to devote their worship to Allah alone. They are thankful to Allah (the Exalted) for giving them life and creating the earth as a place of living for them, and the heavens as an adornment to the earth.

Supplication

Supplication to be said at the end of the prayer, before the tasleem:

«O Allah, I ask You, as You are the Owner of praise, there is none worthy of worship but You alone, You have no partner. You are the Benefactor. O **Originator** of the heavens and the earth, Owner of Majesty and Honour. O Ever-Living and Sustainer of all Existence, I ask you for paradise and I seek refuge in You from the fire.» (a sound hadith recorded by Abu Dâwood and an-Nasâ'i)

14. *Al-Bâri'*: The Inventor, the Creator

Verses from the Qur'an:

{He is Allah, the Creator, the **Inventor**, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.}

(*Qur'an* 59:24)

{And [recall] when Moses said to his people, “O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your **Creator** and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your **Creator**.” Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.}

(*Qur'an* 2:54)

Tafseer

Allah (the Exalted) is the Inventor of all things, the Creator. Allah creates things according to His wish and will, giving them whatever description that He intends. He creates in a perfect and excellent manner. Allah (the Exalted) says elsewhere in the Qur'an:

{In whatever form He willed has He assembled you.}

(Qur'an 82:8)

He is the One Who brought the creation out of non-existence into existence. Ibn Katheer mentioned in his tafseer:

Al-Bari refers to inventing and bringing into existence what He has created and measured. Surely none except Allah is able to measure, bring forth and create whatever He wills to come to existence... If Allah wills something, He merely says to it, “Be” and it comes to existence in the form that He wills and the shape that He chooses.⁶⁰

Application

Knowing that Allah (the Exalted) is the Inventor of all things steers the servants of Allah (the Exalted) towards worship of the only Creator who deserves worship. Because Allah (the Exalted) is the only Creator and Inventor, He alone deserves all praises. The servants become thankful to Allah (the Exalted), knowing that He is the Inventor of all things, and thankful for life itself as well as all of the blessings that Allah (the Exalted) has bestowed on them.

Supplication

15. *Al-Barr*: The Most Courteous and Generous

Verse from the Qur'an:

{Verily, We used to invoke Him (Alone and none else) before. Verily, He is **Al-Barr (the Most Subtle, Kind, Courteous, and Generous)**, the Most Merciful.}⁶¹

(Qur'an 52:28)

Tafseer

Allah (the Exalted) is the Most Subtle, Kind, Courteous, and Generous. Ibn ‘Abbâs (May Allah be pleased with him) said, “The meaning of **Al-Barr** is the Most Courteous.” (Bukhari) He is the One Who blesses the creation, showing kindness especially to His pious servants. He is beneficent and generous, and He is true to His promise in that He rewards His believing servants with paradise.

Application

Knowing that Allah (the Exalted) is the Most Courteous and Generous softens the hearts of the believers towards their Lord. The hearts of His servants are filled with love for the Most Kind One. His servants

reflect on the kindnesses shown to them by Allah and ponder Allah's favours. This is the path to submission to Allah (the Exalted) and peace within the soul.

16. *Al-Baqeer*: The Seeing

Verses from the Qur'an:

{And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah – He is the Hearing, the **Seeing**.}

(Qur'an 40:20)

{Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them – there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in Allah. Indeed, it is He who is the Hearing, the **Seeing**.}

(Qur'an 40:56)

{[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the **Seeing**.}

(Qur'an 42:11)

{...And Allah is **Seeing** of what they do.}

(Qur'an 2:96)

{...And Allah is **Seeing** [aware] of [His] servants}

(Qur'an 3:15)

{Whoever desires the reward of this world – then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and **Seeing**.}

(Qur'an 4:134)

Tafseer

Allah (the Exalted) is the Seeing. Nothing of what we do is hidden from Him; rather He is aware of it all. Allah is the expert who knows and sees everything His servants do, whether of good deeds or bad. He will recompense them accordingly by His ultimate justice. Allah (the Exalted) is all aware of everything that takes place in the universe, even down to the most miniscule, seemingly invisible action.

Abu Moosâ al-'Ash'ari (May Allah be pleased with him) narrated the following incident, which illustrates the greatness of Allah's sight:

«We were with the Prophet (bpuh) on a journey, and whenever we ascended a high place, we would say

(loudly): *Allâhu Akbar!*

The Prophet (bpuh) told us: Do not trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, **Sees**, and is very near. » (Bukhari and Muslim)

Application

Knowing that Allah is the Seeing motivates the servants of Allah to pay close attention to their deeds. Allah (the Exalted) is seeing of everything that they do, hence they should avoid disobedience to Him. This knowledge brings them a heightened consciousness of the presence of Allah and of the consequences of their actions. There is no escape from the sight of Allah.

17. *Al-Bâtin*: The Inward

Verse from the Qur'an:

{He is the First and the Last, and the Outward and the **Inward**; and He is Knower of all things.}⁶²
(Qur'an 57:3)

Tafseer

Allah (the Exalted) is the Inward. There is nothing nearer than Allah (the Exalted). He is near us through His knowledge, hearing, and sight. According to Ibn Katheer, this means that Allah (the Exalted) is “knowing [of] all things”.⁶³

Al-Batin indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.⁶⁴

This name, together with the names the First, the Last and the Outward, shows the vastness of Allah (the Exalted) and His knowledge. There can be no escape or hiding from Him. Since Allah (the Exalted) is the First, the Last, the Outward and the Inward, everything is known by Him. Those who have doubts in their hearts are advised to recite the above verse.⁶⁵

Application

Knowing that Allah is the Inward brings a sense of reality to the mind of the servants of Allah. Because Allah (the Exalted) is everywhere with His knowledge, there is no escaping Him. As is mentioned in the Qur'an, He is closer to us than our jugular veins.

{And We have already created the human and know what his soul whispers to him, and We are closer to

him than [his] jugular vein.}

(Qur'an 50:16)

Therefore it is imperative to pay close attention to one's deeds.

Supplication

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet of Allah (bpuh) would pray, when he retired to bed:

«O Allah! Lord of the seven heavens, Lord of the earth, and Lord of the Magnificent Throne! Cleaver of grain and date seeds! Revealer of the Torah, the Gospel and the Qur'an! I seek refuge in You from the evil of every evildoer whom You are to seize by the forelock. O Allah, You are the First; nothing has come before You. You are the Last; nothing may come after You. You are the Outward; there is nothing above You. You are the **Inward**; there is nothing nearer than You. Remove our debts from us and enrich us against poverty.» (Muslim, Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

18. *Adh-Dhâhir*: The Outward

Verse from the Qur'an:

{He is the First and the Last, and the **Outward** and the Inward; and He is Knower of all things.}⁶⁶

(Qur'an 57:3)

Tafseer

Allah (the Exalted) is the Outward. There is nothing above Him. Ibn Katheer's tafseer says that this means that Allah is "knowing [of] all things".⁶⁷

Adh-Dhâhir indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.⁶⁸

Allah (the Exalted) puts the four names - the First, the Last, the Outward and the Inward - together in the above verse. Together, they show the vastness of Allah (the Exalted), the vastness of His knowledge, and that there can be no escape from Him. Everything is known by Allah (the Exalted), for He is the First, the Last, the Outward, and the Inward. Ibn 'Abbâs (May Allah be pleased with him) recommended reciting the above verse if one has doubts in his or her heart.⁶⁹

Application

Knowing that Allah (the Exalted) is the Outward subdues the servants of Allah (the Exalted). Their hearts are filled with awe and fear of Allah, and they know that there is no escape from the judgment of Allah. Therefore, the servants of Allah strive to submit to Allah and please Him in all that they say and do, knowing that Allah is the Outward and inescapable.

Supplication

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet of Allah (bpuh) would pray, when he retired to bed:

«O Allah! Lord of the seven heavens, Lord of the earth, and Lord of the Magnificent Throne! Cleaver of grain and date seeds! Revealer of the Torah, the Gospel and the Qur'an! I seek refuge in You from the evil of every evildoer whom You are to seize by the forelock. O Allah, You are the First; nothing has come before You. You are the Last; nothing may come after You. You are the Outward; there is nothing above You. You are the Inward; there is nothing nearer than You. Remove our debts from us and enrich us against poverty.» (Muslim, Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

19. Fâliqul-Ḥabbi wan-Nawâ: The Cleaver of Grain and Date Seeds

Verse from the Qur'an:

{Indeed, Allah is the **Cleaver of grain and date seeds**. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?}

(Qur'an 6:95)

Tafseer

Allah (the Exalted) is ultimately in control of the earth and its contents. It is by His will and mercy that the seeds split and grow.

Application

Knowing that Allah (the Exalted) is the Cleaver of the seeds instils awe and thankfulness in the heart of the believers. They know that they must turn to Allah in times of drought as well as in times of plenty. This name shows the immense power of Allah and puts our own existence and power into perspective. As much as humankind tries to control the earth – its produce and its water – we cannot, except by Allah's will. Allah (the Exalted) can withhold rain or sun, thereby preventing the growth of seeds, or He can send the rain and bring out the sun and cleave the grains and seeds, granting a bountiful harvest. The believers are well aware of Allah's control of this aspect of their livelihoods and are thankful and humble servants of Allah.

Supplication

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet of Allah (bpuh) would pray, when he retired to bed:

«O Allah! Lord of the seven heavens, Lord of the earth, and Lord of the Magnificent Throne! Cleaver of grain and date seeds! Revealer of the Torah, the Gospel and the Qur'an! I seek refuge in You from the evil of every evildoer whom You are to seize by the forelock. O Allah, You are the First; nothing has come before You. You are the Last; nothing may come after You. You are the Outward; there is nothing above You. You are the Inward; there is nothing nearer than You. Remove our debts from us and enrich us against poverty.» (Muslim, Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

20. Al-Fâtir: The Creator

Verses from the Qur'an:

{[All] praise is [due] to Allah, **Creator** of the heavens and the earth, [who] made the angels messengers...}

(Qur'an 35:1)

{My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. **Creator** of the heavens and earth, You are my protector in this world and in the Hereafter...}

(Qur'an 12:101)

{Say, "O Allah, **Creator** of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ."}

(Qur'an 39:46)

Tafseer

Allah (the Exalted) is the Creator and originator of the heavens and the earth. "Ad-Dahhak said, 'Every time the phrase *Fatir As-Samawati wal-Ard* is used in the Qur'an, it means the Creator of the heavens and the earth.'"^{[70](#)}

Application

Knowing that Allah (the Exalted) is the Creator inspires the believers to surrender to Him. They are overwhelmed with awe and gratitude and feel compelled to bow down in prayer. They are humbled before the Lord of the heavens and the earth, and they turn to Him with love, hope, admiration, respect, gratitude and devotion.

Supplication

«‘Abdur-Raḥmân ibn ‘Awf (May Allah be pleased with him) reported: I asked ‘Â’ishah, the Mother of the Believers (May Allah be pleased with her), (to tell me) the words with which the Messenger of Allah (bpuh) commenced the prayer when he got up at night.

She said: When he got up at night, he would commence his prayer with these words: O Allah, Lord of Gabriel, Michael and Raphael, the **Creator** of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views which the people hold about Truth, for it is You Who guides whom You will to the Straight Path.» (Muslim)

Abu Bakr aṣ-Ṣiddeeq (May Allah be pleased with him) related:

«I said to the Messenger of Allah (bpuh): Tell me something that I may recite in the morning and evening.

The Messenger of Allah (bpuh) said: Say every morning and evening and when you retire to bed: O Allah, **Knower** of the visible and the invisible, Originator of the heavens and the earth, Lord and Sovereign of all things. I testify that there is no god but You. I seek refuge in You from the evil of my soul, from the mischief of Satan and his ascribing partners (to You), and from committing wrong against my soul or bringing such upon another Muslim.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

21. Al-Fattâḥ: The Judge

Verse from the Qur’an:

{Say: Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge.}

(Qur’an 34:26)

Tafseer

Allah (the Exalted) is the most just and wise Judge. On the Day of Resurrection, all of creation will be brought together and judged with truth and justice. Everyone will be rewarded or punished accordingly. On that day, everyone will come to know whether or not they have attained victory and eternal happiness. All of the injustices of this world will be righted on that day by the perfect, just Judge.

Application

Knowing that Allah (the Exalted) is the Judge compels believers to consider the day when they will be standing before the Judge, answering for their deeds in this life. That day will be severe, and it is those who believed in Allah and acted righteously who will be in good standing. With every action and

intention, the believers contemplate what Allah will think of them. They are able to resist negative peer pressure by considering that they will be standing before Allah soon enough. What Allah thinks about individuals is much more important than what their peers, particularly non-Muslims, think. Ultimately Allah (the Exalted) will judge them and their peers as well. Keeping this in mind helps believers to stay on the straight path.

22. *Al-Ghaffâr*: The Perpetual Forgiver

Verses from the Qur'an:

{Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the **Perpetual Forgiver**.}

(Qur'an 38:66)

{He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the **Perpetual Forgiver**.}

(Qur'an 39:5)

{You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the **Perpetual Forgiver**.}

(Qur'an 40:42)

Tafseer

Allah (the Exalted) is the Perpetual Forgiver, the One who forgives and overlooks the sins of His creation. Whoever turns to Allah in repentance, Allah will accept his repentance regardless of the sin. Allah is perpetually forgiving of those who turn to Him.

Abu Hurayrah (May Allah be pleased with him) said that he heard the Prophet (bpuh) saying:

«A person commits a sin and then says: O my Lord! I have sinned, please forgive me!

So His Lord says: My slave has acknowledged that he has a Lord who **forgives** sins and punishes for it; I therefore have **forgiven** my slave (his sins).

He remains without committing any sin for a while and then again commits another sin and says: O my Lord, I have committed another sin, please forgive me.

Allah (the Exalted) says: My slave has acknowledged that he has a Lord who **forgives** sins and punishes for it; I therefore have **forgiven** my slave (his sin).

Then he remains without committing any other sin for a while and then commits another sin (for the third time) and says: O my Lord, I have committed another sin; please forgive me.

Allah says: My slave has acknowledged that he has a Lord Who **forgives** sins and punishes for it; I therefore have **forgiven** My slave (his sin). He can do whatever he likes.» (Bukhari and Muslim)

On the authority of Jundub (May Allah be pleased with him), who narrated that the Messenger of Allah (bpuh) related:

«A man said: By Allah, Allah (the Exalted) will not forgive so-and-so.

At this, Allah the Almighty said: Who is he who swears by Me that I will not forgive so-and-so? Verily I have forgiven so-and-so and have nullified your (own good) deeds.» (Muslim)

Application

Knowing that Allah (the Exalted) is the Perpetual Forgiver fills the hearts of Muslims with love and devotion to Allah. Their hearts are filled with hope of Allah's mercy and forgiveness. They routinely seek forgiveness from Allah and never despair of Allah's forgiveness. They also implement forgiveness in their own lives, forgiving those around them who have harmed them. Thus they understand the power of forgiveness, and they clear their hearts of ill will so that they can meet Allah (the Exalted) on the Day of Judgement with clean, pure hearts.

Supplication

‘Â’ishah (May Allah be pleased with her) said that the Messenger of Allah (bpuh) used to say at night if he turned during his sleep:

«There is none worthy of worship but Allah, the One, the Prevailing, Lord of the heavens and the earth and all between them, the Exalted in Might, the **Perpetual Forgiver**.» (a sound hadith recorded by al-Ḥâkim)

23. Al-Ghâfir: The Forgiver

Verse from the Qur'an:

{The **forgiver** of sin, accepter of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.}

(Qur'an 40:3)

Tafseer

Allah (the Exalted) is the One Who forgives the sins of those who turn to Him in repentance. Ibn Katheer explained, “He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.”⁷¹

Application

Knowing that Allah (the Exalted) is the Forgiver sends hope into the hearts of the believers that they will be forgiven their sins. No one is perfect, and everyone has sins; the best are those who turn to Allah in repentance. Therefore the believers turn to Allah asking His forgiveness every day, and they never tire of asking Allah for forgiveness. They do not despair of Allah’s forgiveness, but always hope for it and seek it, knowing that Allah (the Exalted) is the Forgiver.

24. *Al-Ghafoor*: The Forgiving

Verses from the Qur’an:

{And if they cease, then indeed, Allah is **Forgiving** and Merciful.}

(Qur’an 2:192)

{Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is **Forgiving** and Merciful.}

(Qur’an 2:199)

{Say [O Muhammad]: If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is **Forgiving** and Merciful.}

(Qur’an 3:31)

{And when those come to you who believe in Our verses, say: Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is **Forgiving** and Merciful.}

(Qur’an 6:54)

{Then Allah will accept repentance after that for whom He wills; and Allah is **Forgiving** and Merciful.}

(Qur’an 9:27)

{Otherwise, he who wrongs, then substitutes good after evil – indeed, I am **Forgiving** and Merciful.}

(Qur’an 27:11)

Tafseer

Allah (the Exalted) never tires of forgiving the repentant. “The fact that Allah accepts man’s repentance in

spite of the fact that his error was intentional is a partial expression of the supreme nature of Allah's quality of forgiveness."⁷² Ibn Katheer noted, "Indeed, Allah's forgiveness encompasses every sin, whatever its enormity, when the sinner repents it."⁷³

Anas (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«Allah the Almighty said: O son of Adam, so long as you call upon Me and ask of Me, I shall **forgive** you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would **forgive** you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you **forgiveness** nearly as great as it.» (recorded by at-Tirmidhi and Aḥmad with a sound chain)

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«A man sinned greatly against himself, and when death came to him he charged his sons, saying: When I have died, burn me, then crush me and scatter (my ashes) into the sea, for, by Allah, if my Lord takes possession of me, He will punish me in a manner in which He has punished no one (else).

So they did that to him.

Then Allah said to the earth: Produce what you have taken. And there was the man.

Allah asked him: What induced you to do what you did?

He answered: Being afraid of You, O my Lord.

So Allah (the Exalted) **forgave** him.» (Bukhari, Muslim, Ibn Mâjah and an-Nasâ'i)

Application

Knowing that Allah (the Exalted) is the Forgiving fills the hearts of believers with love for Allah. They strive to seek Allah's forgiveness, and they always hope for that forgiveness. Despite whatever sins they may have committed in the past, they should never give up hope. They never become depressed over their shortcomings; rather they turn to Allah (the Exalted) in repentance every day. The believers also implement forgiveness with their own acquaintances, knowing how great it is to forgive and to be forgiven. Wanting Allah's forgiveness for themselves inspires them to show forgiveness to others.

Supplication

It was narrated by Watheelah ibn al-Aqṣâ:

«The Messenger of Allah (bpuh) led us in prayer over the bier of a Muslim. I heard him say: O Allah! So-and-so, son of so-and-so, is under Your protection, and in the rope of Your security, so save him from the

trial of the grave and from the punishment of the Fire. You fulfil promises and grant rights, so forgive him and have mercy on him. Surely You are the **Forgiving**, the Most Merciful.» (a sound hadith recorded by Abu Dâwood and Ibn Mâjah)

It was narrated by Abu Bakr aṣ-Ṣiddeeq (May Allah be pleased with him):

«I said: O Messenger of Allah! Teach me some supplication which I may recite in my prayer.

The Messenger of Allah (bpuh) said: Say: O Allah! Behold, I have done myself immense wrong, and none forgives sins but You. So grant me forgiveness from Your Presence, and have mercy upon Me. Behold, You are the **Forgiving**, the Most Merciful.» (Bukhari and Muslim)

Supplication to be said at the end of prayer, before the tasleem:

«O Allah, I ask You O Allah, as You are the One (*Al-Aḥad*), the One (*Al-Wāḥid*), the Self-Sufficient Master, the One Who begets not nor was He begotten, and there is none like unto Him, that You forgive me my sins, for verily You are the **Forgiving**, the Most Merciful.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

«Ibn ‘Umar (May Allah be pleased with him) said: It would be counted that the Messenger of Allah (bpuh) would say one hundred times at any one sitting before getting up: My Lord, forgive me and accept my repentance, You are the Accepting of Repentance, the **Forgiving**.» (a sound hadith recorded by Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

25. *Al-Ghaniyy*: The Free of Need

Verses from the Qur’an:

{O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is **Free of need** and Praiseworthy.}

(*Qur’an* 2:267)

{They have said: Allah has taken a son. –Exalted is He; He is the [one] **Free of need**. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allah that which you do not know?}

(*Qur’an* 10:68)

{To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the **Free of need**, the Praiseworthy.}

(*Qur’an* 31:26)

{Here you are – those invited to spend in the cause of Allah – but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the **Free of need**, while you are the needy. And if you turn away [in refusal], He will replace you with another people; then they will not be the likes of you.}

(Qur'an 47:38)

{[Those] who are stingy and enjoin upon people stinginess. And whoever turns away – then indeed, Allah is the **Free of need**, the Praiseworthy.}

(Qur'an 57:24)

{That is because their messengers used to come to them with clear evidences, but they said: Shall human beings guide us? –And disbelieved and turned away. And Allah dispensed [with them]; and Allah is **Free of need** and Praiseworthy.}

(Qur'an 64:6)

Tafseer

Allah (the Exalted) does not need His creation; He is self sufficient. He is the One Who enriches, provides and nurtures the creation. Ibn Katheer commented:

Allah is Rich and **free of needing** anything from any of His creatures, while all of His creatures stand in need of Him. Allah's bounty is encompassing, and what He has never ends. Therefore, whoever gives away good and pure things in charity, let him know that Allah is the Most Rich, His favour is enormous and He is the Most Generous, Most Compassionate; and He shall reward him for his charity and multiply it many times.^{[74](#)}

Application

Knowing that Allah (the Exalted) is the rich One, free of all wants and needs, the servants of Allah are inclined to see the value in worshipping Allah. The servants are poor and full of needs, and it is Allah who fulfils those needs for them. The hearts of the servants are filled with awe, inspiring devotion to the One who is rich and free of needs. The servants of Allah are also inspired, through Allah's graciousness in providing for His creation, to give in charity to those who have less than they do. Allah (the Exalted) ultimately is rich and fulfils the needs of His servants, and the believers in Allah follow that example by sharing their wealth, seeking Allah's pleasure thereby.

Supplication

It is narrated from 'Â'ishah (May Allah be pleased with her):

«People complained to the Messenger of Allah (bpuh) of the lack of rain, so he called for a pulpit. It was

then set up for him in the place of prayer. He fixed a day for the people on which they should come out.

‘Â’ishah (May Allah be pleased with her) said: The Messenger of Allah (bpuh), when the rim of the sun appeared, sat down on the pulpit, and having pronounced the greatness of Allah (the Exalted) and expressed His praise, he said: You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allah (the Exalted) has ordered you to supplicate Him and has promised that He will answer your prayer.

Then he (bpuh) said: Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgement. There is no god but Allah, Who does what He wishes. O Allah, You are Allah, there is no deity but You, the **Rich**, while we are the poor. Send down the rain upon us and make what You send down a strength and satisfaction for a time.

He then raised his hands, and kept raising them until the whiteness under his armpits was visible. He then turned his back to the people and inverted or turned round his cloak while keeping his hands aloft. He then faced the people, descended and prayed two units of prayer.

Allah (the Exalted) then produced a cloud, and the storm of thunder and lightning came on. Then the rain fell by Allah’s permission, and before he reached his mosque, streams were flowing. When he saw the speed with which the people were seeking shelter, he (bpuh) laughed until his back teeth were visible.

Then he said: I testify that Allah (the Exalted) is Omnipotent, and that I am Allah’s servant and messenger.» (a reliable hadith recorded by Abu Dâwood)

26. Al-Hâdi: The Guide

Verse from the Qur’an:

{...But sufficient is your Lord as a **guide** and a helper.}

(Qur’an 25:31)

Tafseer

Allah (the Exalted) is the One Who guides people to the straight path. Allah will be the Guide for those who believe in His book and follow His messenger. He will be their guide in this life and the Hereafter. At the time of Muhammad (bpuh), the idolaters would try to prevent people from hearing the Qur’an, as they did not want anyone to be guided by it. They wanted their way to prevail over Islam, but ultimately Allah (the Exalted) guides whom He wills.

Application

Knowing that Allah is the Guide fills the hearts of the servants of Allah with gratitude. They realize the

great blessing that Allah (the Exalted) has given them by guiding them to Islam. They thank Allah every day for guiding them to Islam. They supplicate to Allah to continue to guide them to the straight path and to keep them on the straight path. They know that hearts can deviate, so they sincerely seek guidance from Allah, in both religious matters and worldly matters.

27. Al-Ḥafiyy: The Ever Gracious

Verse from the Qur'an:

{[Abraham] said: Peace [safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is **ever gracious** to me.}

(Qur'an 19:47)

Tafseer

Al-Ḥafiyy is “the One who is extremely gracious and responsive to His creation; He is the one who tends to our needs.”⁷⁵ Ibn Katheer noted:

Ibn ‘Abbâs (May Allah be pleased with him) and others said that *Ḥafiyyan* means, ‘Kind.’ Meaning, “since He guided me to worship Him and direct my religious devotion to Him alone.” As-Suddi said, “Al-Ḥafiyy is the One Who is concerned with his...affair.”⁷⁶

Application

Knowing that Allah (the Exalted) is the Ever Gracious fills the hearts and souls with love and affection for Allah. Love may then turn to submission to His will, as a means of expressing that love. Devotion to Allah thus increases via the knowledge that Allah is the Ever Gracious.

28. Al-Ḥafeedh: The Guardian

Verses from the Qur'an:

{But if they turn away, [say]: I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, **Guardian**.}

(Qur'an 11:57)

{And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is **Guardian**.}

(Qur'an 34:21)

{And those who take as allies other than Him – Allah is [yet] **Guardian** over them; and you, [O Muhammad], are not over them a manager.}

(Qur'an 42:6)

Tafseer

He is the “All-Knower of everything, i.e. He keeps records of each and every person as regards deeds, and then He will reward them accordingly.”⁷⁷ *Al-Ḥafeedh* is “a more intensive form of [Al-Ḥâfidh]. It means the One who is ever-mindful and constantly on guard.”⁷⁸

Application

Knowing that Allah is the Guardian over all things can bring solace to the hearts. The hearts find rest in the knowledge that Allah (the Exalted) will preserve and guard what He wills. Trust is placed in Allah, and those things that are out of the control of the servants of Allah are put in the hands of Allah. Worry and apprehension are overcome with the knowledge that Allah (the Exalted) is the Guardian over all things.

29. *Al-Ḥâfidh*: The Guardian

Verse from the Qur'an:

{He said: Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best **guardian**, and He is the most merciful of the merciful.}

(Qur'an 12:64)

Tafseer

Allah (the Exalted) is the Guardian and Protector. He gives the example in the Qur'an of when He guarded the Prophet Solomon (pbuh) from devils:

{And of the devils [the jinn] were those who dived for him and did work other than that. And We were of them a **guardian**.}

(Qur'an 21:82)

Allah (the Exalted) has protected the Qur'an from being altered. He says:

{Indeed, it is We who sent down the message [the Qur'an] and indeed, We will be its **guardian**.}

(Qur'an 15:9)

There is no greater guardian or protector than Allah (the Exalted).

Application

Knowing that Allah (the Exalted) is the Guardian relieves anxiety from the hearts of the believers. The believers can put their full trust in Allah, knowing that Allah is the best Guardian. Worries disappear with the understanding of this name. In a trying situation, the believers can put their hearts at rest with the knowledge that Allah is the best Guardian, Who is watching and protecting.

30. *Al-Ḥakam*: The Judge

Verse from the Qur'an:

{Then is it other than Allah I should seek as **judge** while it is He who has revealed to you the Book [the Qur'an] explained in detail?}

(Qur'an 6:114)

Tafseer

Allah (the Exalted) is the most just Judge; He judges with truth, wisdom, and justice. He decrees that some will go to hell (we seek refuge in Allah from that), and that some will go to paradise. His judgment is perfect and encompasses all of the creation. There is no escaping Allah's judgment, and truly it is a judgment by a most honest, astute Judge.

Hâni ibn Yazeed narrated that the Messenger of Allah (bpuh) said:

«Allah (the Exalted) is the **Judge**, and judgment is for Him.» (a sound hadith recorded by Abu Dâwood and an-Nasâ'i)

Application

Knowing that Allah is the Judge compels the believers to be very careful about their deeds. They know that they will be standing before Allah (the Exalted) on the Day of Judgement. They fear Allah, the Judge, and fear a negative judgment in the next life, a judgment ending in punishment. Therefore, they submit to Allah, obey Him and seek to please Allah through good deeds, praises, and prayer. They always hope for rewards in the next life from the best and most just of all judges.

31. *Al-Ḥakeem*: The Wise

Verses from the Qur'an:

{They said: Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the **Wise**.}

(Qur'an 2:32)

{Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the **Wise**.}

(Qur'an 2:129)

{It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the **Wise**.}

(Qur'an 3:6)

{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the **Wise**.}

(Qur'an 3:18)

{Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the **Wise**.}

(Qur'an 3:62)

{If You should punish them – indeed they are Your servants; but if You forgive them – indeed it is You who is the Exalted in Might, the **Wise**.}

(Qur'an 5:118)

Tafseer

Allah (the Exalted) is perfect in His judgment. Everything Allah does, says, legislates, or decrees is with wisdom. Wisdom is behind His creation and His laws. He is wise in His creation and covenants, in teaching whomever He chooses and in denying others the benefit of knowledge. He is wise and just in His judgment. He is wise in His actions and words, and He places things in their correct places.

Application

Knowing that Allah is the All-Wise can give comfort to the hearts of the Muslims, for verily, everything that happens is due to His wisdom. Often we do not see the wisdom in certain things that happen in life, in things that we may not like; however, there is always wisdom behind it. Allah (the Exalted) knows the wisdom, although it may not become apparent to us for a while, if ever. We may also take comfort in the knowledge that on the Day of Judgement, Allah (the Exalted) will judge with His wisdom, and all will be dealt with, with perfect fairness. This knowledge is again reassuring, as trust can be put in Allah's greatness and wisdom over all things.

Supplication

«Muṣ'ab ibn Sa'd reported on the authority of his father, Sa'd ibn Abi Waqqâṣ (May Allah be pleased

with him), that a desert Arab came to Allah's Messenger (bpuh) and said to him: Teach me the words which I should (often) say.

He (bpuh) said: Say: There is no god but Allah, the One, having no partner with Him. Allah is the Greatest of the great, and all praise is due to Him. Hallowed be Allah, the Lord of the worlds; there is no Might and Power but that of Allah, the **Exalted in Might** and the Wise.

He (that desert Arab) said: These all (glorify) my Lord. But what about (something for) me?

Thereupon the Prophet (bpuh) said: You should say: O Allah, grant me pardon, have mercy upon me, direct me to righteousness and provide me sustenance.» (Muslim)

The Prophet Abraham (pbuh) said:

{Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the **Wise**.}

(Qur'an 60:5)

32. *Al-Haleem*: The Forbearing

Verses from the Qur'an:

{Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and **Forbearing**.}

(Qur'an 2:225)

{Indeed, those of you who turned back on the day the two armies met [at Uhud], it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and **Forbearing**.}

(Qur'an 3:155)

{...[This is] an ordinance from Allah, and Allah is Knowing and **Forbearing**.}

(Qur'an 4:12)

{...And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and **Forbearing**.}

(Qur'an 2:235)

{He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and **Forbearing**.}

(Qur'an 22:59)

{If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most

Tafseer

Allah (the Exalted) is forbearing, tolerant, gentle, and patient with His servants. Ibn Katheer explained, “Most Forbearing means, He forgives and overlooks their sins.”⁷⁹ Although the creation is disobedient to Allah, He still gives them His blessings. He gives them opportunities to mend their ways, and He does not hasten to punish His servants for their sins.

Application

Knowing that Allah is forbearing and patient can give hope to the servants of Allah. With His patience and forgiveness, Allah (the Exalted) expresses His mercy to His creation. This can be a source of optimism and strength to the heart. There is no need to become depressed over one's sins and mistakes; rather, happiness can be attained by knowing that Allah is forbearing and forgiving. This is a great source of hope and love for Allah. Knowing that Allah (the Exalted) is forbearing can also give the servants of Allah themselves the strength to be patient and forbearing with those around them. It is a great trait to possess; it is noble, gracious, and righteous. Surely, if Allah is so tolerant and forbearing, then we too, can strive to be so.

Supplication

Ibn ‘Abbâs (May Allah be pleased with him) said that the Messenger of Allah (bpuh) used to say, in times of difficulty:

«There is none worthy of worship other than Allah, the Most Great, the **Forbearing**. There is none worthy of worship other than Allah, Lord of the Magnificent Throne. There is none worthy of worship other than Allah, Lord of the heavens and the earth, Lord of the Glorious throne.» (Bukhari and Muslim)

33. Al-Ḥameed: The Praiseworthy

Verses from the Qur'an:

{...[This is] a Book which We have revealed to you, [O Muhammad], that you might bring humankind out of darknesses into the light by permission of their Lord – to the path of the Exalted in Might, the **Praiseworthy**}

(Qur'an 14:1)

{And Moses said: If you should disbelieve, you and whoever is on the earth entirely – indeed, Allah is

Free of need and **Praiseworthy.**}

(Qur'an 14:8)

{To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the **Praiseworthy.**}

(Qur'an 22:64)

{And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the **Praiseworthy.**}

(Qur'an 34:6)

{O humankind, you are those in need of Allah, while Allah is the Free of need, the **Praiseworthy.**}

(Qur'an 35:15)

{And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the **Praiseworthy.**}

(Qur'an 42:28)

Tafseer

According to Ibn Katheer's tafseer, "*The Praised* Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys."⁸⁰ Every form of praise belongs to Allah (the Exalted). It is impossible for us to praise Allah (the Exalted) perfectly. The angels said, "We have not worshipped You as You deserved," and the Prophet (bpuh) used to say while prostrating during the prayer:

«O Allah, it is impossible for us to praise You as You deserved. You are as You have praised Yourself.»
(Muslim)

Application

Knowing that Allah (the Exalted) is the Praiseworthy fills the hearts of Muslims with wonder and admiration for Allah. His praiseworthiness is so great that the heart trembles at His awesomeness. This knowledge inspires the Muslims to submit and devote themselves to Allah, the Praiseworthy One.

Supplication

«Ibn Abi Laylâ reported: Ka'b ibn 'Ujrah met me and said: Should I not offer you a present?

(and added:) The Messenger of Allah (bpuh) came to us and we said: We have learned how to invoke peace upon you; (kindly tell us) how we should bless you.

The Prophet (bpuh) replied: Say: O Allah, bless Muhammad and his family as You blessed the family of Abraham. Verily You are **Praiseworthy** and Glorious, O Allah.» (Bukhari and Muslim)

34. *Al-Ḥaqq*: The Truth

Verses from the Qur'an:

{There the authority is [completely] for Allah, the **Truth**. He is best in reward and best in outcome.}
(Qur'an 18:44)

{That is because Allah is the **Truth** and because He gives life to the dead and because He is over all things competent}
(Qur'an 22:6)

{That is because Allah is the **Truth**, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.}
(Qur'an 22:62 & 31:30)

{That Day, Allah will pay them in full their true [deserved] recompense, and they will know that it is Allah who is the manifest **Truth** [i.e., perfect in justice].}
(Qur'an 24:25)

Tafseer

Allah (the Exalted) is the Truth; He is the only True god. Ibn Katheer commented:

He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission.^{[81](#)}

He also mentions that this means “the Creator, the Controller, the One Who does as He wills”,^{[82](#)} and that Allah (the Exalted) is:

...the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.^{[83](#)}

Application

Knowing that Allah (the Exalted) is the Truth solidifies faith in the hearts of the servants of Allah. Doubts

are obliterated with this knowledge, and faith and dedication become strong and flourish.

Supplication

Watheelah ibn al-Aqṣā reported:

«The Messenger of Allah (bpuh) led us in prayer over the bier of a Muslim. I heard him say: O Allah! So-and-so, son of so-and-so, is under Your protection, and in the rope of Your security, so save him from the trial of the grave and from the punishment of the Fire. You fulfil promises and grant rights, so forgive him and have mercy on him. Surely You are the Forgiving, the Most Merciful.» (a sound hadith recorded by Abu Dâwood and Ibn Mâjah)

Ibn ‘Abbâs (May Allah be pleased with him) narrated that when the Prophet (bpuh) got up at night to offer tahajjud prayer, he used to say:

«O Allah! All the praises are for you. You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth. All the praises are for You; You are the Sovereign of the heavens and the earth. All the praises are for You; You are the **Truth**, and Your Promise is the **truth**, and to meet You is **true**. Your Word is the **truth**, and paradise is **true**, and hell is **true**, and all the prophets (peace be upon them) are **true**. Muhammad (bpuh) is **true**, and the Day of Resurrection is **true**. O Allah! I surrender (my will) to You. I believe in You and depend on You and repent to You. With Your help, I argue (with my opponents, the non-believers), and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed. You are the Expediter and the Deferrer. There is none to be worshipped but you.» (Bukhari)

35. *Al-Ḥaseeb*: The Reckoner

Verses from the Qur’an:

{For them there will be allotted a share for what they have earned. And Allah is Swift at **reckoning**.} ⁸⁴
(Qur’an 2:202)

{Whether We show you [O Muhammad] part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the **reckoning**.}
(Qur’an 13:40)

{And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as **Reckoners**.}
(Qur’an 21:47)

{Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a **Reckoner**.}

(Qur'an 33:39)

{This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allah is Swift in **reckoning**.}

(Qur'an 40:17)

Tafseer

Allah (the Exalted) is the Reckoner, the careful account taker of all things:

that is, the One who will take account of all people's deeds, and who will reward or punish them accordingly. Al-Qurtūbi points out that this is a warning in particular to those who deny Allaah: ultimately they will answer to Him for their deeds.^{[85](#)}

Ibn Katheer commented that Allah (the Exalted) is “sufficient as Witness, Reckoner, and Watcher... Indeed Allah knows all...”^{[86](#)}

Application

Knowing that Allah is the Reckoner puts fear in the heart of the believers, promoting submission to Allah (the Exalted). All deeds will be accounted for, so believers strive to fulfil their duties to Allah and stay away from the forbidden. Solace is also found with this knowledge, as Allah (the Exalted) will take into account all things with perfect justice and wisdom. No one will be dealt with unjustly, and this relaxes the hearts of the believers.

36. Al-Ḥayy: The Ever-Living

Verses from the Qur'an:

{Allah – there is no deity except Him, the **Ever-Living**, the Sustainer of [all] existence.}

(Qur'an 2:255 and 3:2)

{And [all] faces will be humbled before the **Ever-Living**, the Sustainer of existence. And he will have failed who carries injustice.}

(Qur'an 20:111)

{And rely upon the **Ever-Living** who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted}

(Qur'an 25:58)

{He is the **Ever-Living**; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.}

(Qur'an 40:65)

Tafseer

Allah (the Exalted) is the Ever-Living, Who never dies. He is eternal and everlasting. Ibn Katheer described Him as “...the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.”^{[87](#)}

Application

Knowing that Allah is the Ever-Living causes the Muslims to recognize the greatness of Allah (the Exalted) and recognize their own imperfections and transient nature. The servants of Allah are humbled by the knowledge that this life is brief and fleeting. The servants are inspired to bow in humility and devotion to Allah, the Ever-Living One.

Supplication

Ibn ‘Abbâs (May Allah be pleased with him) said that the Prophet (bpuh) was accustomed to praying:

«O Allah! Unto You do I surrender, in You do I believe, upon You do I rely, unto You do I turn penitent, and with Your aid do I dispute. O Allah, behold! I seek refuge in Your Might—other than You there is no other god—lest You send me astray. You are the **Living One that does not die**, while the jinn and humankind die.» (Bukhari and Muslim)

‘Umar (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«If, on entering a marketplace, one says: None has the right to be worshipped but Allah (the Exalted) alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is the **Ever-Living** and does not die. In His hand is all good, and He is All-Powerful over all things – Allah shall record to his credit a million righteous deeds, remit from him a million evil deeds, raise him by a million degrees and build for him an abode in the Garden.» (a reliable hadith recorded by Ibn Mâjah and at-Tirmidhi)^{[88](#)}

The following supplication can be said at the end of prayer, before the tasleem:

«O Allah, I ask You, for You are the Owner of praise, there is none worthy of worship but You alone, You have no partner. You are the Benefactor. O Originator of the heavens and the earth, Owner of Majesty and Honour. O **Ever-Living** and Sustainer of all Existence, I ask you for paradise, and I seek refuge in You from the fire.» (a sound hadith recorded by Abu Dâwood and an-Nasâ’i)

The following supplication can be said in the morning and evening:

«O **Ever-Living**, O Self-Subsisting and Sustainer of all Existence, by Your mercy I seek assistance. Rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.» (a reliable hadith recorded by al-Ḥâkim and an-Nasâ'i)

‘Ali (May Allah be pleased with him) reported that the Messenger of Allah (bpuh) said:

«Whosoever after every prayer recites *Âyat al-Kursi*:

{Allah - there is no deity except Him, the **Ever-Living**, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great}

(*Qur'an 2:255*)

– none shall prevent him from entering the garden save death.» (a sound hadith recorded by aṭ-Ṭabarâni)

«Abu Hurayrah (May Allah be pleased with him) said that Allah's Messenger (bpuh) ordered him to guard the zakât revenue of Ramadan. Then somebody came to him and started stealing from the foodstuff. He caught him and said: I will take you to Allah's Messenger. Then Abu Hurayrah described the whole narration and said: That person said (to me): Please do not take me to Allah's Messenger, and I will tell you a few words by which Allah will benefit you. When you go to your bed, recite *Âyat al-Kursi*:

{Allah – there is no deity except Him, the **Ever-Living**, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great.}

(*Quran 2:255*)

– for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you until dawn.

(When the Prophet heard the story), he said (to me): He (who came to you at night) told you the truth although he is a liar; and it was Satan.» (Bukhari)

Anas (May Allah be pleased with him) said that when any matter distressed the Messenger of Allah (bpuh), he would say:

«O You, the **Ever-Living**! Unto Your mercy I appeal!» (a reliable hadith recorded by at-Tirmidhi)

37. *Al-Ilâh*: The God

Verses from the Qur'an:

{Your **god** is only Allah, except for whom there is no deity. He has encompassed all things in knowledge.}

(Qur'an 20:98)

{Or were you witnesses when death approached Jacob? When he said to his sons: What will you worship after me? They said: We will worship your **God** and the **God** of your fathers, Abraham and Ishmael and Isaac – one **God**. And we are Muslims [in submission] to Him.}

(Qur'an 2:133)

{And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say: We believe in that which has been revealed to us and revealed to you. And our **God** and your **God** is one; and we are Muslims [in submission] to Him.}

(Qur'an 29: 46)

{Say: I seek refuge in the Lord of humankind, the Sovereign of humankind, the **God** of humankind}

(Qur'an 114:1-3)

Tafseer

Al-Ilâh means ‘the only deity who deserves to be worshipped’. He is to be singled out in His divinity. There are no partners or associates with Allah (the Exalted). He is the only true God.

Application

Knowing that Allah (the Exalted) is the only deity worthy of worship inspires the servants of Allah to dedicate their actions and intentions to Allah alone. They feel compelled to worship Allah and devote themselves to Allah (the Exalted), their God.

Supplication

Ibn ‘Umar (May Allah be pleased with him) said that when the Messenger of Allah (bpuh) went to bed at night, he would say:

«Praise be to Allah, Who provided me sufficiently, and gave me a place of shelter, fed me and gave me drink, Who favoured me and went far (in favouring), Who bestowed upon me (His gifts) and was liberal (in bestowing). Praise be to Allah in every state. O Allah! Lord of everything and Owner thereof, and **God** of everything! I seek refuge in You from the Fire.» (a sound hadith recorded by Abu Dâwood)

Ibn ‘Abbâs (May Allah be pleased with him) narrated that when the Prophet (bpuh) got up at night to offer tahajjud prayer, he used to say:

«O Allah! All the praises are for you. You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth. All the praises are for You; You are the Sovereign of the heavens and the earth. All the praises are for You; You are the Truth, and Your Promise is the truth, and to meet You is true. Your Word is the truth, and paradise is true, and hell is true, and all the prophets (peace be upon them) are true. Muhammad (bpuh) is true, and the Day of Resurrection is true. O Allah! I surrender (my will) to You. I believe in You and depend on You and repent to You. With Your help, I argue (with my opponents, the non-believers), and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed. You are the Expediter and the Deferrer. **There is none to be worshipped but You.**» (Bukhari)

38. *Al-Jabbâr*: The Compeller

Verse from the Qur’an:

{He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the **Compeller**, the Superior. Exalted is Allah above whatever they associate with Him.}

(Qur’an 59:23)

Tafseer

Ibn Katheer explained that *Al-Jabbâr* means “the Only One worthy of being the Compeller.”⁸⁹ Allah (the Exalted) is almighty and omnipotent. He is:

...the Omnipotent, All-Powerful One who is absolutely free of any weaknesses whatsoever. He can compel others, and His power cannot be resisted. Others have said that another possible meaning is the One who sets right or fixes.⁹⁰

According to A. Abd-Allah:

He enriches the poor, cures the sick, and causes ease for those in hardship, like Ar-Ra‘oof [the Compassionate]. Everything is submissive to Allah. He is above the creation in all senses like Al-‘Aliyy [the Most High]. He is above having a partner or equal in any matter, and He is above faults and mistakes, like Al-Mutakabbir [the Supreme].⁹¹

Application

Knowing that Allah is the Compeller encourages the believers to seek solace in the power and will of Allah (the Exalted). Ultimately, Allah's decisions will prevail since He can compel what He wants to be. His power is inescapable; therefore the servant submits to Allah's will and finds harmony with that.

39. *Al-Kabeer*: The Grand

Verses from the Qur'an:

{[He is] Knower of the unseen and the witnessed, the **Grand**, the Exalted.}

(Qur'an 13:9)

{That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the **Grand**.}

(Qur'an 22:62)

{And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another]: What has your Lord said? They will say: The truth. And He is the Most High, the **Grand**.}

(Qur'an 34:23)

{[They will be told:] That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with Allah, the Most High, the **Grand**.}

(Qur'an 40:12)

Tafseer

Allah (the Exalted) is greater than everything. Ibn Katheer explained:

Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.^{[92](#)}

Application

Knowing that Allah is the Grand reassures the believers that Allah (the Exalted) is worthy of worship, and that they are doing the right thing by worshipping Allah (the Exalted) alone. No one can be as grand as Allah (the Exalted), so there is no sense in devoting the inner self and worship to other than Allah. The believers are humbled in the face of such greatness and look forward to the meeting with Allah, the Grand, in the next life.

Supplication

Ibn ‘Abbâs (May Allah be pleased with him) said that the Prophet (bpuh) used to teach the following prayer for fever and all manner of pains:

«In the Name of Allah, the **Grand**, I seek refuge in Allah the Magnificent, from the evil of every spurting vein, and from the evil of the heat of the Fire.» (a sound hadith recorded by at-Tirmidhi)

40. Al-Kafeel: The Witness, the Guarantor

Verse from the Qur’an:

{And fulfil the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a security [**witness**]. Indeed, Allah knows what you do.}

(Qur’an 16:91)

Tafseer

Allah (the Exalted) is One Who provides security and witness to oaths taken in His name. When a person takes an oath with the name of Allah (the Exalted), he is appointing Allah (the Exalted) as his Guarantor. He becomes obligated to fulfil that oath and if he does not, then he must make expiation for not fulfilling his oath.

Application

Knowing that Allah (the Exalted) is the Witness and Guarantor encourages the servants of Allah to fulfil their oaths and contracts. They fear Allah in this regard. They know that Allah will bless and reward the persons who fulfil their oaths and contracts; therefore they endeavour to complete their promises, in order to be able to come before Allah (the Exalted) on the Day of Judgement without broken promises or unfulfilled oaths for which to account.

41. Al-Kareem: The Generous

Verses from the Qur’an:

{Said one who had knowledge from the Scripture: I will bring it to you before your glance returns to you. And when [Solomon] saw it placed before him, he said: This is from the favour of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and **Generous**.}

{O humankind, what has deceived you concerning your Lord, the **Generous**}

(Qur'an 82:6)

Tafseer

Allah (the Exalted) is generous and gracious. He gives blessings to His creation, even if they do not worship Him. His generosity, greatness and graciousness do not depend on anyone and are not limited.

Application

Knowing that Allah is the most Generous fills the hearts of the Muslims with love, thankfulness, and devotion to Allah (the Exalted). Muslims are drawn to the generosity of Allah and turn to Him in gratitude for all of the blessings He bestows upon them. They take time to contemplate the blessings with which Allah (the Exalted) has favoured them, beginning with the blessing of life itself. With life comes the opportunity to attain paradise, an opportunity not worth wasting; this opportunity alone is something to be thankful for. Needless to say, all of us have many things for which we should thank Allah (the Exalted) and recognize His generosity in our lives, and doing so creates love for the most Generous. Muslims are also inspired to be generous themselves to those in need, as generosity is a great trait to possess and will certainly reap rewards in the next life.

Supplication

«‘Abdullâh ibn Jâ‘far narrated that the Messenger of Allah (bpuh) said: Suggest to your dying persons (the words): There is no god but Allah.» (Muslim)

42. Al-Khabeer: The Acquainted with all Things

Verses from the Qur'an:

{And He is the Irresistible, above His slaves, and He is the All-Wise, Well **Acquainted with all things.**}⁹³

(Qur'an 6:18)

{Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the **Acquainted.**}

(Qur'an 6:103)

{Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and **Acquainted.**}

(Qur'an 22:63)

{Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is **Acquainted** with what they do.}

(Qur'an 24:30)

{Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and **Acquainted**.}

(Qur'an 31:34)

{Does He who created not know, while He is the Subtle, the **Acquainted**?}

(Qur'an 67:14)

Tafseer

Allah (the Exalted) knows the hidden nature of all things. He has put all things in their proper places, and He is well-acquainted with them. He knows everything that exists in every corner of the earth, regardless of how small it is. Nothing at all is hidden from Allah (the Exalted); He is well-acquainted with every detail.

‘Abdullâh ibn ‘Umar (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«The keys of the unseen are five, and none knows them but Allah (the Exalted): (1) None knows what is in the womb but Allah; (2) None knows what will happen tomorrow but Allah; (3) None knows when it will rain but Allah; (4) None knows where he will die, but Allah (knows that); (5) and none knows when the Hour will be established but Allah.» (Bukhari)

Application

Knowing that Allah (the Exalted) is Acquainted with all Things brings an acute awareness to the believers of the presence of Allah (the Exalted). Even our thoughts are known by Allah (the Exalted), as well as our feelings. He is well acquainted with everything, hidden or apparent, and this knowledge drives the believers to take heed of their actions, sayings and intentions, making certain that they are for the sake and pleasure of Allah (the Exalted).

43. Al-Khâliq: The Creator

Verses from the Qur'an:

{He is Allah, the **Creator**, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.}

(Qur'an 59:24)

{...Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them? Say: Allah is the **Creator** of all things, and He is the One, the Prevailing.}

(Qur'an 13:16)

{Allah is the **Creator** of all things, and He is, over all things, Disposer of affairs.}

(Qur'an 39:62)

{That is Allah, your Lord, **Creator** of all things; there is no deity except Him, so how are you deluded?}

(Qur'an 40:62)

Tafseer

He is the One Who brought the creation out of non-existence into existence, then shaped and proportioned it in the perfect way. This name does not just mean the Creator, but it includes the act of proportioning, as described in this hadith from ‘Abdullâh ibn Mas‘ood (May Allah be pleased with him):

«Allah’s Messenger (bpuh), the true and truly inspired, narrated to us: The creation of every one of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (forty days), and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah), and the angel is allowed (ordered) to write four things: his livelihood, his (date of) death, his deeds and whether he will be a wretched one or a blessed one (in the Hereafter), and then the soul is breathed into him.» (Bukhari and Muslim)

Ibn Katheer explained, “Al-Khaliq refers to measuring and proportioning.”^{[94](#)}

Application

Knowing that Allah (the Exalted) is the Creator subdues the servants of Allah. Thankfulness towards Allah (the Exalted), without Whom we would not exist, is imprinted in the soul. Because Allah (the Exalted) is the One Who proportioned our beings and created us in the manner that we are, we should be thankful to Him. Gratitude is necessary for the gift of the planet earth and all that is on it for our dwelling and benefit, therefore thanks are due to the great Creator. Along with thanking Allah (the Exalted) for His creation, the servants of Allah (the Exalted) devote their worship to the one and only Creator, the only One worthy of their worship.

44. Al-Khallâq: The Creator

Verses from the Qur'an:

{Indeed, your Lord – He is the Knowing **Creator**.}

(Qur'an 15:86)

{Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing **Creator**.}

(Qur'an 36:81)

Tafseer

Allah (the Exalted) is the Creator, and nothing is beyond Him. He is not weakened in any way by the act of creating. He only commands a thing once, and it comes into existence. He says, 'Be!', and it is. Ibn Katheer mentioned:

Allah points out His great might and power in that He created the seven heavens with all their stars and planets, and the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between.^{[95](#)}

{Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.}^{[96](#)}

(Qur'an 46:33)

Application

Knowing that Allah is the supreme Creator generates reverence in the hearts of the believers towards their Lord. The servants are humbled by, and at the same time thankful to, Allah for His creation. Their hearts becomes subordinated and submissive to the will of Allah (the Exalted) with this awesome knowledge that He is the supreme Creator.

45. Al-Laṭeef: The Most Subtle and Kind

Verses from the Qur'an:

{Vision perceives Him not, but He perceives [all] vision; and He is the **Subtle**, the Acquainted.}

(Qur'an 6:103)

{And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from Bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is **Subtle** in what He wills. Indeed, it is He who is the Knowing, the Wise.}

(Qur'an 12:100)

{Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is **Subtle** and Acquainted.}

(Qur'an 22:63)

{[And Luqmân said:] O my son, indeed if it [a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is **Subtle** and Acquainted.}

(Qur'an 31:16)

{Allah is very Gracious and **Kind** to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.}^{[97](#)}

(Qur'an 42:19)

{Does He who created not know, while He is the **Subtle**, the Acquainted?}

(Qur'an 67:14)

Tafseer

Allah (the Exalted) is the One Who fully shows his servants kindness and gentleness. He shows His kindness in His creating and willing things into existence. Allah (the Exalted) provides for all of His creatures, whether they are righteous or not, out of His immense kindness. Allah's kindness is everywhere; according to Ibn Katheer:

Allah mentions His favour to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation.^{[98](#)}

Application

Knowing that Allah (the Exalted) is the Most Subtle and Kind to His slaves fills the hearts of the believers with love and appreciation of Allah (the Exalted). They are acutely aware of Allah's kindness in every aspect of life, and this knowledge overwhelms their hearts with love. They recognize the greatness of such a trait and strive to be the same in their lives, with those around him. They are kind to others, and they respond to malevolence with kindness.

46. Al-Majeed: The Glorious

Verses from the Qur'an:

{They said: Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O

the family [of Ibrahim (Abraham)]. Surely, He (Allah) is All-Praiseworthy, **All-Glorious.**}⁹⁹
(Qur'an 11:73)

{Owner of the throne, the **Glorious**}¹⁰⁰
(Qur'an 85:15)

Tafseer

Allah (the Exalted) has every quality of perfection. He is praiseworthy and glorious in His attributes and in His self.

Application

Knowing that Allah (the Exalted) is the Glorious fills the servants of Allah (the Exalted) with awe and respect for Allah (the Exalted). They fall down prostrate to the All Glorious Lord of the worlds. Their hearts tremble at this knowledge and overflow with love and submission to Allah (the Exalted). They become acutely aware of their own imperfections, and any inklings of arrogance melt away from them. They are thus humbled before the perfect, Glorious Lord.

Supplication

«Ibn Abi Laylâ reported: Ka'b ibn 'Ujrah met me and said: Should I not offer you a present? (and added:) The Messenger of Allah (bpuh) came to us and we said: We have learned how to invoke peace upon you; (kindly tell us) how we should bless you.

The Prophet (bpuh) replied: Say: O Allah, bless Muhammad and his family as You blessed the family of Abraham. Verily You are **Praiseworthy** and Glorious, O Allah.» (Bukhari and Muslim)

47. Al-Maleek: The Sovereign

Verse from the Qur'an:

{In a seat of honour near a **Sovereign**, Perfect in Ability.}
(Qur'an 54:55)

Tafseer

Allah (the Exalted) is the owner of majesty and honour. He is the owner of all things, and all are under His command. He is the majestic Sovereign. He created everything, and He controls all destiny. He has the power and sovereignty to grant whatever one asks for. He is the omnipotent Sovereign.

Application

Knowing that Allah (the Exalted) is the Sovereign creates devotion in the hearts of the believers. They are awed at the magnificent kingdom of Allah (the Exalted), the world and the universe. They submit themselves to the commands of their Lord, the Sovereign. They are conscious of their meeting with the Sovereign in the next life, and they look forward to it while preparing themselves for it. In their prayers, they are especially conscious that they are bowing and prostrating before the Omnipotent Sovereign, so they strive to perform their prayers in the best manner, knowing that Allah (the Exalted), the Sovereign, is seeing and hearing them.

Supplication

Abu Bakr aş-Şiddeeq (May Allah be pleased with him) related:

«I said to the Messenger of Allah (bpuh): Tell me something that I may recite in the morning and evening.

The Messenger of Allah (bpuh) said: Say every morning and evening and when you retire to bed: O Allah, **Knower** of the visible and the invisible, Originator of the heavens and the earth, Lord and Sovereign of all things. I testify that there is no god but You. I seek refuge in You from the evil of my soul, from the mischief of Satan and his ascribing partners (to You), and from committing wrong against my soul or bringing such upon another Muslim.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

48. Al-Malik: The Sovereign

Verses from the Qur'an:

{So high [above all] is Allah, the **Sovereign**, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say: My Lord, increase my knowledge.}

(Qur'an 20:114)

{So exalted is Allah, the **Sovereign**, the Truth; there is no deity except Him, Lord of the Noble Throne.}

(Qur'an 23:116)

{He is Allah, other than whom there is no deity, the **Sovereign**, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.}

(Qur'an 59:23)

{Whatever is in the heavens and whatever is on the earth is exalting Allah, the **Sovereign**, the Pure, the Exalted in Might, the Wise.}

(Qur'an 62:1)

Tafseer

Allah (the Exalted) is all-holy and majestic. All are under His command. He makes whomever he wants rich or poor, healthy or sick. He commands and He prohibits. Ibn Katheer commented, “Al-Malik, meaning ‘The Owner and King of all things,’ Who has full power over them without resistance or hindrance.”[101](#)

Ibn ‘Umar (May Allah be pleased with him) narrated that Allah’s Messenger (bpuh) said:

«On the Day of Resurrection, Allah will grasp the whole Earth with His hand, and all the heavens in His right (hand), and then He will say: I am the **Sovereign**.» (Bukhari)

Application

Knowing that Allah is the Sovereign causes the servants of Allah (the Exalted) to bow down prostrate in worship of Allah (the Exalted). They realize that Allah deserves to be worshipped, and no other deserves such. They follow His commands and stay away from what He prohibits, and they look forward to the meeting with the Sovereign.

Supplication

‘Ali ibn Abu Ṭālib (May Allah be pleased with him) reported that when the Messenger of Allah (bpuh) got up at night for prayer, he would say:

«I turn my face in complete devotion to One Who is the Originator of the heaven and the earth, and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds. There is no partner with Him, and this is what I have been commanded (to profess and believe), and I am of the believers. O Allah, You are the **Sovereign**; there is no god but You. You are my Lord, and I am Your bondman. I wronged myself and make a confession of my sin. Forgive all my sins, for no one forgives the sins but You, and guide me in the best of conduct, for none but You guides anyone in good conduct. Remove sins from me, for none else but You can remove sins from me. Here I am at Your service. Grace is to You, and the whole of good is in Your hand, and one cannot get near to You through evil. My power as well as existence is due to You (Your grace), and I turn to You for supplication. You are blessed and You are exalted. I seek forgiveness from You and turn to You in repentance.» (Muslim)

Ubayy ibn Ka‘b narrated that after making the salutation of the end of the *witr* (odd-numbered, late-night) prayer, the Messenger of Allah (bpuh) would say three times:

«Glorified is the **Sovereign King**, the Pure One.» (a sound hadith recorded by Abu Dâwood)

Ibn ‘Abbâs (May Allah be pleased with him) narrated that when the Prophet (bpuh) got up at night to offer tahajjud prayer, he used to say:

«O Allah! All the praises are for you. You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth. All the praises are for You; You are the **Sovereign** of the heavens and the earth. All the praises are for You; You are the Truth, and Your Promise is the truth, and to meet You is true. Your Word is the truth, and paradise is true, and hell is true, and all the prophets (peace be upon them) are true. Muhammad (bpuh) is true, and the Day of Resurrection is true. O Allah! I surrender (my will) to You. I believe in You and depend on You and repent to You. With Your help, I argue (with my opponents, the non-believers), and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed. You are the Expediter and the Deferrer. There is none to be worshipped but you.» (Bukhari)

{Say: I seek refuge in the Lord of humankind, the **Sovereign** of humankind, the God of humankind. From the evil of the retreating whisperer who whispers [evil] into the breasts of humankind, from among the jinn and humankind.}

(Qur’an 114:1-6)

«Shareeq al-Hawzani and I came to ‘Â’ishah (May Allah be pleased with her) and asked her with which (prayer) the Messenger of Allah (bpuh) began when he woke up at night.

She replied: You ask me about something that no one has asked me before. When he woke up at night, he uttered, ‘Allah is Most Great,’ ten times; uttered, ‘Praise be to Allah,’ ten times; said, ‘Glory be to Allah and I begin with His praise,’ ten times; said, ‘Glory be to the **Sovereign**, the Most Pure,’ ten times; asked Allah’s pardon ten times; said, ‘There is no god but Allah,’ ten times; and then said, ‘O Allah! I seek refuge in Thee from the distress of the Day of Resurrection,’ ten times. He then began the prayer.» (a sound hadith recorded by Abu Dâwood)

49. Al-Mâlik: The Sovereign, The Owner

Verses from the Qur’an:

{**Sovereign** of the Day of Recompense.}

(Qur’an 1:4)

{Say: O Allah, **Owner of Sovereignty**, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.}

(Qur’an 3:26)

Tafseer

Allah (the Exalted) is the true owner of everyone and everything, and all sovereignty is His. He decides what He wills concerning His creation, and He does what He wills.

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«The most wretched person in the sight of Allah on the Day of Resurrection, and the worst person and target of His wrath, would be the person who is called the King of Kings, for there is no Sovereign but Allah (the Exalted).» (Bukhari and Muslim)

Application

Knowing that Allah (the Exalted) is the Owner of all things humbles the servants of Allah (the Exalted). They see their own belongings in a different light, as temporary possessions; therefore they do not develop such deep attachment to them. They recognize that even their own selves belong to Allah (the Exalted), and that they will return to Him. The life in this world is temporary, so they work for the next life, by obeying and worshipping Allah (the Exalted). They look forward to meeting their Owner in good standing.

50. *Al-Mateen*: The Most Strong

Verse from the Qur'an:

{Verily, Allah is the All-Provider, Owner of Power, the **Most Strong**.} [102](#)

(Qur'an 51:58)

Tafseer

Allah (the Exalted) is firm and strong. He is not in need of anything; He is not in need of His creation. On the contrary, we are in need of Him. He has the utmost power to do as He likes. Allah (the Exalted) is able to do all things, and His strength knows no bounds.

Application

Knowing that Allah (the Exalted) is the Most Strong infuses the Muslims with faith. They put their trust in Allah in times of hardship, knowing that Allah is the Most Strong and capable of doing anything. They are filled with awe and recognize the correctness of submitting to the Most Strong One.

51. *Al-Maulâ*: The Protector

Verses from the Qur'an:

{...Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our **protector**, so give us victory over the disbelieving people.}

(Qur'an 2:286)

{But if they turn away – then know that Allah is your **protector**. Excellent is the **protector**, and Excellent is the helper.}

(Qur'an 8:40)

{...So establish prayer and give zakâh and hold fast to Allah. He is your **protector**; and excellent is the **protector**, and excellent is the helper.}

(Qur'an 22:78)

{That is because Allah is the **protector** of those who have believed and because the disbelievers have no **protector**.}

(Qur'an 47:11)

Tafseer

Allah (the Exalted) guides and protects the believers from harm. He guards over them, loves them and shows them mercy. Allah is the Benefactor and Supporter who provides victory and protection to those who do what He has commanded and avoid what He has forbidden. He is the One to whom we are supposed to turn to for aid. We are especially warned not to seek aid from the disbelievers.

{O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers. But Allah is your **protector**, and He is the best of helpers.}

(Qur'an 3:149-150)

Allah (the Exalted) is the Protector, Supporter and Helper, and He can enable one to prevail in hard times.

Application

Knowing that Allah (the Exalted) is the Protector puts solace in the hearts of the servants of Allah. They know and have full faith that Allah will help, support and protect them. Worry is dispelled with this knowledge, and tranquillity replaces it. The servants seek the help of Allah through supplicating, praying and following the laws of Allah (the Exalted). They know that Allah's help may not come if they are disobedient to Allah; therefore, they strive their utmost to please Him and stay away from sins.

Supplication

Zayd ibn Arqam (May Allah be pleased with him) narrated: I am not going to say anything other than that which Allah's Messenger (bpuh) used to say; he used to supplicate:

«O Allah, I seek refuge in You from incapacity, from laziness, from cowardice, from miserliness, from decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the **Protecting Friend** thereof and Guardian thereof. O Allah, I seek refuge in You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not answered.» (a sound hadith recorded by an-Nasâ'i)

52. Al-Mubeen: The Manifest

Verse from the Qur'an:

{That Day, Allah will pay them in full their true [deserved] recompense, and they will know that it is Allah who is the **manifest** Truth [perfect in justice].}

(Qur'an 24:25)

Tafseer

This attribute has a double meaning revolving around the notion of 'being clear'. First, it identifies Allaah as being the Clear and Manifest Truth. Second, it reflects His promise that He will make everything clear to us on the Day of Judgement. This will include the true magnitude of our actions, good and bad.^{[103](#)}

Application

Knowing that Allah (the Exalted) is the Manifest, that He is clear and true, can strengthen the hearts of the Muslims and guide them to focus their consciousness on Allah (the Exalted). The realization of this knowledge causes the believers to submit to Allah's glory and majesty. Their hearts are filled with awe and love of the Manifest One. This attribute can be applied to the reinforcing of faith.

53. Al-Muhaymin: The Overseer

Verse from the Qur'an:

{He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the **Overseer**, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever

they associate with Him.}

(Qur'an 59:23)

Tafseer

Allah sees and hears everything. He is the witness for His servants, and He watches over them always. Allah (the Exalted) is always with His servants through His sight and knowledge, watching and having all of their deeds recorded.

Application

Knowing that Allah is the Overseer, watching over His creatures, makes the servants of Allah aware of their actions, sayings and intentions at all times. They are keenly conscious of the presence of Allah (the Exalted) with regard to their deeds, and they consider this with everything that they do and say.

54. *Al-Muḥeet*: The Encompassing

Verses from the Qur'an:

{Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is **encompassing** of the disbelievers.}

(Qur'an 2:19)

{If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is **encompassing** of what they do.}

(Qur'an 3:120)

{And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is **encompassing** of that which they do.}

(Qur'an 8:47)

{He said: O my people, is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is **encompassing** of what you do.}

(Qur'an 11:92)

{Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, **encompassing**.}

(Qur'an 41:54)

{While Allah **encompasses** them from behind.}

Tafseer

Allah (the Exalted) surrounds and thoroughly comprehends (all things). He encompasses everything in His mercy, knowledge, ability, hearing, and seeing. Allah (the Exalted) is:

the One who encompasses or surrounds everything, such that nothing can escape from Him or elude Him. Some have said that it is the scope of His knowledge that is being alluded to with this name, as in [65:12] “*Allaah surrounds (comprehends) all things in (His) knowledge.*” Others have said it indicates He is the One who will destroy everything, as in Jacob’s warning to his sons to protect Joseph’s brother “*...unless you are yourselves surrounded*” - and by implication destroyed [12:66].^{[104](#)}

Application

Knowing that Allah (the Exalted) is the Encompassing stimulates the believers in Allah (the Exalted) so that they strive to please Him. They take care to obey Allah and avoid sins. When they are aware that nothing escapes Allah’s knowledge, hearing, and sight, the believers fear displeasing their Lord. They seek His all-encompassing mercy through supplication, and they put their trust and hope in Allah’s all-encompassing ability. They know that there is nothing worthy of worship except the Encompassing One.

55. *Al-Muhyee*: The Giver of Life

Verses from the Qur'an:

{...Indeed, He who has given it life is the **Giver of Life** to the dead...}

(Qur'an 41:39)

{...Indeed, that [same one] will **give life** to the dead, and He is over all things competent.}

(Qur'an 30:50)

Tafseer

Allah (the Exalted) is the Giver of Life to the dead. He will bring people back to life after they have died and their bodies have disintegrated, in order for them to face judgment in the next life. This is an example of Allah’s power; it illustrates that He has no equal, and that He is able to do all things.

Application

Knowing that Allah (the Exalted) is the Giver of Life infuses Muslims with gratitude to Allah for giving

them life. They are thankful for the opportunity to be resurrected and spend eternity in paradise, and they hope for that. They also fear Allah (the Exalted), knowing without a doubt that they will be resurrected after death; they fear the Day on which they will stand before their Lord. They do not want to face punishment from their Lord; therefore they are serious and sincere in their worship of, and obedience to Allah, hoping for His mercy on that Day. Ultimately, they know that Allah (the Exalted) has the power to resurrect the bodies and souls of everyone, so they work to please Allah.

56. *Al-Mujeeb*: The Responsive

Verse from the Qur'an:

{And to Thamood [We sent] their brother Şâliḥ. He said; O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and **responsive**.}

(Qur'an 11:61)

Tafseer

Allah (the Exalted) responds to the prayers of His servants. He is the One who answers and accepts the worship and supplications of His servants. To avoid confusion, the scholars often quote the following hadiths in the context of this particular name:

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh):

«...made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): O Lord, O Lord! –Whereas his diet is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How then can his supplication be accepted?» (Muslim)

«Abu Hurayrah (May Allah be pleased with him) reported Allah's Messenger (bpuh) as saying: The supplication of a servant is granted if he does not supplicate for sin or for severing the ties of blood, or he does not become impatient.

It was asked: Allah's Messenger, what does 'he does not become impatient' imply? He replied: That he should say, 'I supplicated and I supplicated, but I did not find it being **responded** to,' and then he becomes frustrated and abandons supplication.» (Muslim)

{And your Lord says: Call upon Me; I will **respond** to you....}

(Qur'an 40:60)

{And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I **respond** to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and

believe in Me that they may be [rightly] guided.}

(Qur'an 2:186)

Abu Hurayrah (May Allah be pleased with him) narrated that Allah's Messenger (bpuh) said:

«Allah (the Exalted) said: I will declare war against him who shows hostility to a pious worshipper of Mine. The most beloved things with which My slave comes nearer to Me are what I have enjoined upon him, and My slave keeps on coming closer to Me through performing extra deeds (besides what is obligatory) until I love him. I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks. If he asks Me, I will give him, and if he asks My protection, I will protect him. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.» (Bukhari)

Application

Knowing that Allah (the Exalted) is the Responsive encourages the servants of Allah to turn to Him in supplication and prayer. They are heartened by this knowledge of Allah's responsiveness and kindness towards His servants. They routinely ask Allah for paradise and for protection from the Fire, from the punishment of the grave, from being in debt, and from the trials of life and death. They also realize that it is Allah (the Exalted) alone Who has the ability to be responsive and answer prayers, so they do not seek intermediaries. They talk directly to Allah with their needs, and they praise Allah (the Exalted), the Responsive One.

57. Al-Mu'min: The Bestower of Faith

Verse from the Qur'an:

{He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the **Bestower of Faith**, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.}

(Qur'an 59:23)

Tafseer

Ibn Katheer explained:

Al-Mu'min means "Who has granted safety to His servants by promising that He will never be unjust to them," according to Ad-Dahhak who reported it from Ibn Abbas. Qatâdah said that Al-Mu'min means that "Allah affirms that His statements are true," while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him."¹⁰⁵

Application

Knowing that Allah (the Exalted) is the Bestower of Faith, the servants of Allah put their full trust in Him. Their hearts are reassured with this knowledge, and they trust that Allah (the Exalted) will protect them in life. Their hearts are at ease, knowing that Allah (the Exalted) is the Bestower of Faith.

58. *Al-Munshi'*: The Producer

Verse from the Qur'an:

{Is it you who produced its tree, or are We the **producer**?}

(Qur'an 56:72)

Tafseer

Via Allah's control of the earth and what it produces, He (the Exalted) makes many things possible. From the growth of trees, fruits and grains, not only is food generated, but clothes, buildings and energy can be made. This is a great blessing from Allah (the Exalted). Ultimately, Allah (the Exalted) is in command of the producing and growth of trees and other plants.

Application

Knowing that Allah is the Producer creates a sense of peace and harmony in the hearts of believers. They realize that it is Allah (the Exalted) who has created the natural world that sustains our existence. The very workings of nature – the trees that take in carbon dioxide and give off oxygen, the clouds that soak up moisture from the oceans and give rain to the land, and even the ozone layer that protects the earth from harmful sun rays – all are examples of how magnificently Allah (the Exalted) runs the activities of the earth and creates an environment conducive to human living. The hearts of the servants of Allah are put at rest with this knowledge, and they have full trust in Allah and His awesome power to produce what is needed by humankind.

59. *Al-Muqet*: The All-Able

Verse from the Qur'an:

{Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever **All-Able** to do (and also a Witness to) everything.} [106](#)

(Qur'an 4:85)

Tafseer

Ibn Katheer commented, “Ibn ‘Abbas, ‘Ata’, ‘Atiyah, Qatâdah and Matar Al-Warraaq said that, *Muqit* means, ‘Watcher.’ Mujahid said that *Muqit* means, ‘Witness’, and in another narration, ‘Able to do.’”¹⁰⁷ Ali Tamimi explained:

He is the One Who gives every creature what it needs for its survival, whether He brings their sustenance to them or leads them to it. He gives the creatures their sustenance in due proportion and time.¹⁰⁸

Al-Qurṭubi has identified at least the following three understandings of this particular name:

- the Master who is capable of anything, and who rewards and punishes His creation - the Sustainer and Supporter who gives strength and ability to His creation - the One who protects and witnesses over His creation.¹⁰⁹

Application

Knowing that Allah (the Exalted) is the All-Able inspires the servants of Allah to put their full trust in Him. They understand that Allah (the Exalted) can do anything; therefore they feel solace and peace in that knowledge. They never despair; instead, they trust in Allah’s support and strength. They turn to Allah in supplication and prayer for their needs, knowing that Allah (the Exalted) is the All-Able.

60. *Al-Muqtadir*: The Perfect in Ability

Verses from the Qur’an:

{They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and **Perfect in Ability**.}

(Qur’an 54:42)

{In a seat of honour near a Sovereign, **Perfect in Ability**.}

(Qur’an 54:55)

Tafseer

Allah (the Exalted) is all-capable and all-powerful. He is the one who created everything, and He controls the destinies of everyone. He has complete ability to do as He wills and complete power to grant the supplications of His servants.

Application

Knowing that Allah is the Perfect in Ability brings fear to the hearts of believers. They are subdued, and they submit to Allah (the Exalted) in worship. They praise Him and fear punishment for neglecting obligatory aspects of their worship or for committing sins. They understand the gravity of such disobedience, and they are conscious of Allah's omnipotence, power, and ability to do anything He pleases. Therefore, the believers strive to surrender their hearts and souls to the One Who is Perfect in Ability, seeking the greatest reward of paradise and fearing the eternal punishment of the hellfire.

61. *Al-Muṣawwir*: The Fashioner

Verse from the Qur'an:

{He is Allah, the Creator, the Inventor, the **Fashioner**; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise}

(Qur'an 59:24)

Tafseer

Allah (the Exalted) is the One Who brought the creation into existence and He shaped and proportioned its measure. Ibn Katheer mentioned:

If Allah wills something, He merely says to it 'be' and it comes to existence in the form that He wills and the shape He chooses. Allah describing Himself as being *Al-Moosâwwir*, Who brings into existence anything He wills in the shape and form He decides.^{[110](#)}

Application

Knowing that Allah (the Exalted) is the Fashioner, the Bestower of Forms, makes the Muslims thankful for their own creation and beautiful forms. They are filled with gratitude towards Allah (the Exalted) for life, for the ability to hear, see, walk, talk, eat and so on. For those who are not blessed with all of this, they are patient with the form in which Allah (the Exalted) created them and thankful for what they have been given. We often overlook the simple blessings in life such as our existence, shape and abilities. With the knowledge that Allah is the Fashioner comes renewed attentiveness to the things that we should be thankful for, and with this renewed attentiveness comes renewed love for the One Who has given us, bestowed upon us, such things.

62. *Al-Musta'ân*: The One Whose Help is Sought

Verses from the Qur'an:

{...And our Lord is the Most Merciful, the **one whose help is sought** against that which you describe.}

{...And Allah is the **one sought for help** against that which you describe.}

(Qur'an 12:18)

Tafseer

Allah (the Exalted) is the One whose help is sought against the lies and fabrications that people say. He is the only One capable of helping, answering prayers, and making known the truth, hence He is the One Whose help is sought.

Application

Knowing that Allah (the Exalted) is the One Whose Help is Sought inspires believers to seek help from Him. They turn to Allah in supplication, hoping and putting their trust in Allah. They know that Allah is the only One who can help (in certain circumstances) and make the truth known, that Allah (the Exalted) is the controller of affairs. Thus the believers turn to the One Whose Help is Sought.

63. *Al-Muta‘âl: The Exalted*

Verse from the Qur'an:

{[He is] Knower of the unseen and the witnessed, the Grand, the **Exalted**.}

(Qur'an 13:9)

Tafseer

Allah (the Exalted) is above everything. He is “the Exalted, High One who is above His creation in irresistible power and might, and who is above whatever lies the disbelievers may say about Him.”¹¹¹

Application

Knowing that Allah (the Exalted) is the Exalted fills the servants of Allah with awe. They are subdued with the knowledge that Allah is High and Mighty. Their hearts are drawn to worship of Allah (the Exalted), and they are filled with devotion to Allah (the Exalted). The servants of Allah contemplate and reflect on the greatness of Allah via this attribute and recognize their own insignificance, thereafter turning to Allah (the Exalted) in obedience, submission and worship. They fill their hearts and tongues with praise and remembrance of Allah.

64. *Al-Mutakabbir: The Superior*

Verse from the Qur'an:

{He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the **Superior**. Exalted is Allah above whatever they associate with Him.}

(Qur'an 59:23)

Tafseer

Allah (the Exalted) is the only One worthy of being the Superior. He is greater than anything:

...the One who is proud, and for Allaah this is not a negative trait, as it is for His creation; Allaah Almighty said, “Pride is My cloak, and Glory is my wrap, so for he who competes with Me in either of these, I will cast him into the fire...” [Narrated by Abu Hurayrah and reported in Aḥmad, Abu Dâwood and Ibn Mâjah] Al-Qurṭubi reports that others have understood this name to mean the Grand, Great One.^{[112](#)}

Application

Knowing that Allah (the Exalted) is the Superior infuses the hearts of the believers with awe and wonderment at the greatness of their Lord. They are humbled in front of such awe-inspiring supremacy. Their hearts draw near to Allah (the Exalted) with this knowledge, and they fill their spare time with praises of their Lord.

65. *An-Naṣeer*: The Helper

Verses from the Qur'an:

{...and sufficient is Allah as a **helper**.}

(Qur'an 4:45)

{But if they turn away – then know that Allah is your protector. Excellent is the protector, and Excellent is the **helper**.}

(Qur'an 8:40)

{...So establish prayer and give zakâh and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the **helper**.}

(Qur'an 22:78)

Tafseer

Allah (the Exalted) guides and protects believers from harm, loves them, and shows them mercy. He is “the Helper and Supporter who backs and strengthens the believers.”[113](#)

Application

Knowing that Allah (the Exalted) is the Helper, the servants of Allah are overwhelmed with love for and devotion to Allah. Their hearts are filled with peace, and they are able to relax with this knowledge. They seek the help of Allah (the Exalted) routinely through supplication and prayer, and they put their trust in Allah, letting anxiety flow away from them.

66. *An-Noor*: The Light

Verse from the Qur'an:

{Allah is the **Light** of the heavens and the earth. The example of His **light** is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. **Light** upon **light**. Allah guides to His **light** whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.}

(Qur'an 24:35)

Tafseer

This name can be understood in different ways, according to the interpretations of scholars. The following are varying opinions as detailed by Ibn Katheer, who said that ‘Light of the heavens and the earth’ means:

...the Guide of the inhabitants of the heavens and the earth. Ibn Jurayj said: “Mujahid and Ibn Abbas said concerning the Ayah: ‘*Allah is the Light of the heavens and the earth.*’ He is controlling their affairs and their stars and sun and moon.’ As-Suddi said concerning the Ayah: ‘*Allah is the Light of the heavens and the earth.*’ By His Light the heavens and earth are illuminated.”[114](#)

Application

Knowing that Allah is the Light brings awe to the hearts of believers. They are overwhelmed by the awesomeness of Allah (the Exalted) and His Light. They are humbled and submissive to Allah, the Light. They look forward to seeing face to face the great Light of Allah (the Exalted). They always seek to please Allah (the Exalted) and seek His guidance in their affairs. They hope to be guided to the straight path of Islam and always strive to stay upon that path.

Supplication

Ibn ‘Abbâs (May Allah be pleased with him) narrated that when the Prophet (bpuh) got up at night to offer tahajjud prayer, he used to say:

«O Allah! All the praises are for you. You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the **Light** of the heavens and the earth. All the praises are for You; You are the Sovereign of the heavens and the earth. All the praises are for You; You are the Truth, and Your Promise is the truth, and to meet You is true. Your Word is the truth, and paradise is true, and hell is true, and all the prophets (peace be upon them) are true. Muhammad (bpuh) is true, and the Day of Resurrection is true. O Allah! I surrender (my will) to You. I believe in You and depend on You and repent to You. With Your help, I argue (with my opponents, the non-believers), and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed. You are the Expediter and the Deferrer. There is none to be worshipped but you.» (Bukhari)

67. Al-Qadeer: The All-Powerful

Verses from the Qur’an:

{Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the **All-Powerful** (Able to do all things).} [115](#)

(Qur’an 30:54)

{And Allah has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allah is All-Knowing, **All-Powerful**.}

(Qur’an 16:70)

{Allah has decreed: Verily! It is I and My Messengers who shall be the victorious. Verily, Allah is **All-Powerful**, All-Mighty.}

(Qur’an 58:21)

Tafseer

Allah (the Exalted) is able to do all things and has power over everything. He does what He wills, and none can resist His decision. Qadeer is a synonym of Qâdir, but its meaning is intensified. Ibn ‘Abbâs (May Allah be pleased with him) said that anything that Allah (the Exalted) wants to do to His servants, be it punishment or reward, is within Allah’s great power. [116](#)

Allah (the Exalted) is in control of His dominion, and the commandment is His. He creates according

to His will. He makes some happy and some miserable, as He wishes, for reasons known to Him. He cures whom He wills, makes ill whom He wills, and supports whom He wills. His is the power to do anything as He wishes. When He decrees something, then none can escape that decree. He is All-Powerful in every way and over everything.

As Allah (the Exalted) says in Soorat al-Ḥadeed:

{His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.}

(Qur'an 57:2)

Application

Knowing that Allah (the Exalted) is All-Powerful subdues believers. Their hearts are filled with fear of Allah and awe of His power and ability. The believers are motivated to turn their hearts towards Allah (the Exalted) in submission and worship. Allah, being the All-Powerful, is the only One who has the power to answer prayers and control events in the world. Knowing this, the believers pose all of their supplications to Allah (the Exalted) and fully trust in Him to give them what is best for them in this life. They are also very aware of Allah's power to rain down punishment on them, so they are mindful of staying away from sins and angering Allah.

Supplication

‘Umar (May Allah be pleased with him) reported that the Messenger of Allah (bpuh) said:

«If, on entering a marketplace, one says: None has the right to be worshipped but Allah (the Exalted) alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is the **Ever-Living** and does not die. In His hand is all good, and He is All-Powerful over all things – Allah shall record to his credit a million righteous deeds, remit from him a million evil deeds, raise him by a million degrees and build for him an abode in the Garden.» (a reliable hadith recorded by Ibn Mâjah and at-Tirmidhi)¹¹⁷

Narrated Ibn ‘Umar (May Allah be pleased with him):

«Whenever Allah's Messenger (bpuh) returned from a battle or Hajj or ‘Umrah, he used to say *Allâhu akbar* (Allah is the Greatest) three times.

Whenever he went up a high place, he used to say: None has the right to be worshipped but Allah (the Exalted) alone, Who has no partner. His is the dominion and His is the praise, and He is **All-Powerful** over all things. We return repentant to our Lord, worshipping our Lord, and praising our Lord. He fulfilled His Promise, He aided His slave, and He alone defeated the Confederates.» (Bukhari and Muslim)

‘Amr ibn Shu‘ayb reported that the Prophet of Allah (bpuh) said:

«The best invocation is that of the Day of Arafat, and the best that anyone can say is what I and the prophets before me have said: None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise, and He is **All-Powerful** over all things.» (a sound hadith recorded by Abu Dâwood, at-Tirmidhi and Imam Mâlik)

This supplication is to be said ten times after the dawn and sunset prayers:

«None has the right to be worshipped but Allah (the Exalted) alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is **All-Powerful** over all things.» (Muslim)

Abu Hurayrah (May Allah be pleased with him) reported Allah’s Messenger (bpuh) as saying:

«Whoever says: There is no god but Allah, the One, having no partner with Him sovereignty belongs to Him and all the praise is due to Him, and He is **All-Powerful** – one hundred times every day, will get the same reward as given for manumitting ten slaves, and one hundred good deeds will be written in his or her accounts, and one hundred sins will be deducted from his or her accounts, and it (this saying) will be a shield for him or her from Satan on that day until night. No one brings anything more excellent than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts) and who utters, “Hallowed be Allah, and all praise is due to Him” one hundred times a day, his or her sins are obliterated, even if they are equal to the extent of the foam of the ocean.» (Bukhari and Muslim)

Supplication after each prayer:

«None has the right to be worshipped but Allah alone. He has no partner, His is the dominion and His is the praise, and He is **All-Powerful** over all things. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You.» (Bukhari and Muslim)

«‘Abdullâh ibn Mas‘ood (May Allah be pleased with him) reported that when it was evening, Allah’s Messenger (bpuh) used to supplicate: We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise is due to Allah. There is no god but Allah, Who has no partner.

He (the narrator) said: I think that he also uttered (in this supplication these words): His is the Sovereignty, and praise is due to Him, and He is **All-Powerful** over all things. My Lord, I beg of You good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Lord, I seek refuge in You from laziness, from the evil of vanity. My Lord, I seek refuge in You from torment of the hellfire and from torment of the grave.

And when it was morning, he said it like this: We have entered upon morning, and the whole Kingdom of

Allah has entered upon morning. » (Muslim)

68. *Al-Qâdir*: The Able

Verses from the Qur'an:

{Say: He is the [one] **Able** to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another. Look how We diversify the signs that they might understand.}

(*Qur'an* 6:65)

{Indeed, He [Allah], to return him [to life], is **Able**.}

(*Qur'an* 86:8)

Tafseer

Allah (the Exalted) is able to do all things. He is capable of doing anything that He wills. He has complete power and ability.

Application

Knowing that Allah (the Exalted) is Able to do all things fills His servants' hearts with awe and fear of Him. Since Allah is able to do anything, He is able to punish or reward and to give or take away blessings and provisions. He does what He wills, knowing what is best for His servants; thus the servants are motivated to seek Allah's pleasure through obedience, submission and worship. They seek Allah's bounty through supplication and devotion, knowing that Allah (the Exalted) is able to do all things.

69. *Al-Qahhâr*: The Prevailing

Verses from the Qur'an:

{O [my] two companions of prison, are separate lords better or Allah, the One, the **Prevailing**?}

(*Qur'an* 12:39)

{Say: Who is Lord of the heavens and earth? Say: Allah. Say: Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm? Say: Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them? Say: Allah is the Creator of all things, and He is the One, the **Prevailing**.}

(*Qur'an* 13:16)

{[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [all creatures] will come out before Allah, the One, the **Prevailing**.}

(Qur'an 14:48)

{Say [O Muhammad]: I am only a warner, and there is not any deity except Allah, the One, the **Prevailing**.}

(Qur'an 38:65)

{If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the **Prevailing**.}

(Qur'an 39:4)

{The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the **Prevailing**.}

(Qur'an 40:16)

Tafseer

Allah has made everything subdued and submissive. Nothing occurs except what Allah (the Exalted) has allowed. Everything is compliant to Allah and His infinite kingdom. He has power and control over all things.

Application

Knowing that Allah (the Exalted) is the Prevailing softens the hearts of His servants. Their hearts are compelled to submit to Allah. Their hearts find rest and peace in the knowledge that Allah is Prevailing, and that nothing can happen except by Allah's will. They find happiness and inner tranquillity in this knowledge. They do not fight or become angry about events in this life that are beyond their control and that may not be to their liking; rather, they accept what Allah (the Exalted) has willed for them and trust that Allah knows best for them. This acceptance of Allah's will is calming and reassuring to the hearts of the servants of Allah.

Supplication

‘Â’ishah (May Allah be pleased with her) said that the Messenger of Allah (bpuh) used to say at night if he turned during his sleep:

«There is none worthy of worship but Allah, the One, the **Prevailing**, Lord of the heavens and the earth and all between them, the Exalted in Might, the Perpetual Forgiver.» (a sound hadith recorded by al-Ḥâkim)

70. Al-Qâhir: The Irresistible

Verses from the Qur'an:

{And He is the **Irresistible**, above His slaves, and He is the All-Wise, Well Acquainted with all things.} [118](#)

(Qur'an 6:18)

{He is the **Irresistible**, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.}

(Qur'an 6:61)

Tafseer

Allah (the Exalted) has made everything subdued and submissive. He has complete control over all things. All are subservient to Him, including tyrants who will be humbled before Him. All creatures are humbled before Allah's honour, grace, highness, and ability over all things. We are all insignificant compared to Allah (the Exalted), and we are under His irresistible decision and power.

Application

Knowing that Allah is the Irresistible humbles His servants and encourages submission to Him. The hearts of His servants are brought to peace with the knowledge that what occurs is a result of Allah's will. Nothing can happen unless Allah (the Exalted) wills it to happen; therefore the heart is at rest with this knowledge. Fear of anything in this life dissipates under the firm belief in Allah (the Exalted), the Irresistible, Who is in complete control of everything.

71. Al-Qareeb: The Near

Verses from the Qur'an:

{And when My servants ask you, [O Muhammad], concerning Me - indeed I am **near**. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.}

(Qur'an 2:186)

{And to Thamood [We sent] their brother Şâliḥ. He said: O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is **near** and responsive.}

{Say: If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and **near**.}

Tafseer

Allah (the Exalted) is near to all by His knowledge. This name does not indicate that Allah is everywhere; rather He is above the heavens. But He is near us through His knowledge, hearing, and sight. In the general sense, it means that He knows what all the creation is doing; in the specific sense, it means that He answers the prayers of His servants.

Narrated Abu Moosâ al-‘Ash‘ari (May Allah be pleased with him):

«We were with the Prophet (bpuh) on a journey, and whenever we ascended a high place, we used to say *Allâhu Akbar*. The Prophet (bpuh) said: Do not trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees, and is very **near**.» (Bukhari and Muslim)

One can draw nearer to Allah (the Exalted) through the performance of good deeds. Abu Hurayrah (May Allah be pleased with him) narrated that Allah’s Messenger (bpuh) said:

«Allah (the Exalted) said: I will declare war against him who shows hostility to a pious worshipper of Mine. The most beloved things with which My slave comes nearer to Me are what I have enjoined upon him, and My slave keeps on coming closer to Me through performing extra deeds (besides what is obligatory) until I love him. I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his foot with which he walks. If he asks Me, I will give him, and if he asks My protection, I will protect him. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.» (Bukhari)

Application

Knowing that Allah (the Exalted) is ever Near brings to His servants an acute awareness of Allah’s presence. They are constantly aware of Allah and consider Him in all of his actions. They make sure that their intentions are purely for the sake of Allah, knowing that Allah (the Exalted) is near and knows their thoughts and intentions. The servants of Allah also devote their worship and supplications directly to Him, knowing that He is near. There is no need for intermediaries, as they can seek help directly from the One who is ever Near.

72. Al-Qawiyy: The All-Strong

Verses from the Qur'an:

{So when Our Commandment came, We saved Şâlih and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the **All-Strong**, the All-Mighty.} [119](#)
(Qur'an 11:66)

{Those who have been expelled from their homes unjustly only because they said: Our Lord is Allah. – For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is **All-Strong**, All-Mighty.}
(Qur'an 22:40)

{They have not estimated Allah His Rightful Estimate; Verily, Allah is **All-Strong**, All-Mighty.}
(Qur'an 22:74)

{That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So Allah seized them with punishment. Verily, He is **All-Strong**, Severe in punishment.}
(Qur'an 40:22)

{Allah is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the **All-Strong**, the All-Mighty.}
(Qur'an 42:19)

Tafseer

Allah (the Exalted) is the All-Strong; with His strength, He creates all things. There is nothing that can overpower Him. None can resist Him nor overwhelm Him. Allah (the Exalted) is All Mighty, and everything is in need of Allah and humbled before Him.

Application

Knowing that Allah is the All-Strong infuses the hearts of Muslims with fear and awe of Allah (the Exalted). The hearts are inspired to honour Allah (the Exalted) and are cognizant of His majesty, thus inspiring devotion and submission to Him. The Muslims, in awe of Allah's strength and might, are driven to surrender to Him. They recognize their own inability and weakness next to Allah's strength and power, thus becoming inclined to fall prostrate to Allah (the Exalted). The hearts of Muslims are filled with dependence and trust in Allah, the All-Strong.

73. Al-Qayyoom: The Sustainer of all Existence

Verses from the Qur'an:

{Allah - there is no deity except Him, the Ever-Living, the **Sustainer of [all] existence...**}

(Qur'an 2:255)

{And [all] faces will be humbled before the Ever-Living, the **Sustainer of existence**. And he will have failed who carries injustice.}

(Qur'an 20:111)

Tafseer

Allah (the Exalted) is He Who sustains everyone and everything. All of creation is in need of Allah (the Exalted) and reliant upon Him, while He is in need of nothing from His creation. He maintains everything of the creation and determines the affairs of everything. He preserves His creation, and He is absolutely perfect in His self.

Application

Knowing that Allah (the Exalted) is the Sustainer of all Existence gives succour to His servants. Their hearts turn to Allah (the Exalted) with full trust and adoration in the knowledge of this attribute. With this knowledge, the spirit is uplifted and comforted, knowing that Allah (the Exalted) sustains and protects all that exists.

Supplication

The following supplication can be said at the end of prayer, before the tasleem:

«O Allah, I ask You, as You are the Owner of praise, there is none worthy of worship but You alone, You have no partner. You are the Benefactor. O Originator of the heavens and the earth, Owner of Majesty and Honour. O Ever-Living and **Sustainer of all Existence**, I ask you for paradise and I seek refuge in You from the fire.» (a sound hadith recorded by Abu Dâwood and an-Nasâ'i)

The following supplication can be said in the morning and evening:

«O Ever-Living, O Self-Subsisting and **Sustainer of all Existence**, by Your mercy I seek assistance. Rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.» (a reliable hadith recorded by al-Hâkim and an-Nasâ'i)

‘Ali (May Allah be pleased with him) reported that the Messenger of Allah (bpuh) said:

«Whosoever after every prayer recites *Âyat al-Kursi*:

{Allah - there is no deity except Him, the Ever-Living, **the Sustainer of [all] existence**. Neither

drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great}

(*Qur'an 2:255*)

– none shall prevent him from entering the Garden save death.» (a sound hadith recorded by aṭ-Ṭabarâni)

«Abu Hurayrah (May Allah be pleased with him) said that Allah's Messenger (bpuh) ordered him to guard the zakât revenue of Ramadan. Then somebody came to him and started stealing from the foodstuff. He caught him and said: I will take you to Allah's Messenger.

Then Abu Hurayrah described the whole narration and said: That person said (to me): Please do not take me to Allah's Messenger and I will tell you a few words by which Allah will benefit you. When you go to your bed, recite *Âyat al-Kursi*:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the **Most Great**.}

(*Quran 2:255*)

– for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you until dawn.

(When the Prophet heard the story), he said (to me): He (who came to you at night) told you the truth although he is a liar; and it was Satan.» (Bukhari)

Anas (May Allah be pleased with him) said that when any matter distressed the Messenger of Allah (bpuh) he would say:

«O You, the Ever-Living, **Sustainer and protector of all that exists!** Unto Your mercy I appeal!» (a reliable hadith recorded by at-Tirmidhi)

74. *Al-Quddoos*: The Pure¹²⁰

Verses from the Qur'an:

{He is Allah, other than whom there is no deity, the Sovereign, the **Pure**, the Perfection, the Bestower of

Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.}

(Qur'an 59:23)

{Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the **Pure**, the Exalted in Might, the Wise.}

(Qur'an 62:1)

Tafseer

Allah (the Exalted) is free from all faults. His attributes are perfect. Ibn Katheer explained:

Al-Quddus, meaning ‘The Pure,’ according to Wahb ibn Munabbih, while Mujahid and Qatâdah said that Al-Quddus means ‘The Blessed.’ Ibn Jurayj said that Al-Quddus means ‘He Whom the honourable angels glorify.’^{[121](#)}

Application

Knowing that Allah (the Exalted) is the Pure and Holy humbles the believers. Their hearts are filled with love and admiration. They praise Allah, glorify Him and spend time remembering Him. They are motivated to submit and devote their worship to Allah (the Exalted), the Holy One.

Supplication

Ubayy ibn Ka‘b narrated that after making the salutation of the end of the witr prayer, the Messenger of Allah (bpuh) would say three times:

«Glorified is the Sovereign King, the **Pure** One.» (a sound hadith recorded by Abu Dâwood)

«Shareeq al-Hawzani and I came to ‘Â’ishah (May Allah be pleased with her) and asked her with which (prayer) the Messenger of Allah (bpuh) began when he woke up at night.

She replied: You ask me about something that no one has asked me before. When he woke up at night, he uttered, ‘Allah is Most Great,’ ten times; uttered, ‘Praise be to Allah,’ ten times; said, ‘Glory be to Allah and I begin with His praise,’ ten times; said, ‘Glory be to the Sovereign, the Most **Pure**,’ ten times; asked Allah’s pardon ten times; said, ‘There is no god but Allah,’ ten times; and then said, ‘O Allah! I seek refuge in Thee from the distress of the Day of Resurrection,’ ten times. He then began the prayer.» (a sound hadith recorded by Abu Dâwood)

75. Ar-Rabb: The Lord

Verses from the Qur'an:

{All the praises and thanks be to Allah, the **Lord** of the 'Âlameen [humankind, the jinn and all that exists].} [122](#)

(Qur'an 1:2)

{Say [O Muhammad]: Do you argue with us about Allah while He is our **Lord** and your **Lord**? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him.}

(Qur'an 2:139)

{And turn not away those who invoke their **Lord**, morning and afternoon seeking His Face...} [123](#)

(Qur'an 6:52)

{So the people that committed wrong were eliminated. And praise to Allah, **Lord** of the worlds.}

(Qur'an 6:45)

{Say: I seek refuge in the **Lord** of humankind}

(Qur'an 114:1)

{Let them worship the **Lord** of this House}

(Qur'an 106:3)

Tafseer

According to at-Ṭabari, the meaning of *Ar-Rabb* is:

Our Lord is the Master without peer, nothing is equal to His dominion, He is the One who arranges the affairs of His creatures through the bounties which He liberally bestows on them, He is the Owner to whom the creation and the command belong. [124](#)

Ibn Katheer commented:

Ar-Rabb is the owner who has full authority over his property. *Ar-Rabb*, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allah. When it is alone, the word *Rabb* is used only for Allah. [125](#)

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«{On the Day We will say to hell: Have you been filled? –and it will say: Are there any more?}

(Qur'an 50:30)

On that, the **Lord** will put His Foot over it, and it will say: Enough! Enough!» (Bukhari)

Application

Knowing that Allah (the Exalted) is the Lord of the worlds inspires His servants to worship Allah alone. Their faith is boosted, and they feel love and devotion towards Allah (the Exalted). Their bodies bow down to the Lord while their minds praise Him, and their souls are filled with love for, and faith in, the Lord of the worlds. Their belief drives them to put their trust in Allah, and they find solace in that trust, knowing that Allah alone decrees what will happen, and that Allah alone is the creator, owner, and Lord of all that exists.

Supplication

Ḥudhayfah (May Allah be pleased with him) said that the Prophet of Allah (bpuh) used to say between the two prostrations (of prayer):

«**Lord** of mine, forgive me.» (a sound hadith recorded by Ibn Mâjah)

‘Ali ibn Abu Ṭâlib (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) would say, on raising his head (from the bowing of prayer):

«O Allah, **Lord** of us. Unto You is a praise that fills the heavens and the earth and what lies between them, and whatever else You please.» (Muslim)

{Say: I seek refuge in the **Lord** of humankind, the Sovereign of humankind, the God of humankind. From the evil of the retreating whisperer who whispers [evil] into the breasts of humankind, From among the jinn and humankind.}

(*Qur'an 114:1-6*)

‘Ali (May Allah be pleased with him) also reported that when the Messenger of Allah (bpuh) got up at night to pray, he would say:

«I turn my face in complete devotion to One who is the Originator of the heaven and the earth, and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the **Lord** of the worlds; There is no partner with Him, and this is what I have been commanded (to profess and believe), and I am of the believers. O Allah, You are the Sovereign; there is no god but You. You are my **Lord**, and I am Your bondman. I wronged myself and make a confession of my sin. Forgive all my sins, for no one forgives the sins but You, and guide me in the best of conduct, for none but You guides anyone in good conduct. Remove sins from me, for none else but You can remove sins from me. Here I am at Your service. Grace is to You, and the whole of good is in Your hand, and one cannot get near to You through evil. My power as well as existence is due to You (Your grace), and I turn to You for supplication. You are blessed and You are exalted. I seek forgiveness from You and turn to You in repentance.» (Muslim)

«‘Abdur-Raḥmân ibn ‘Awf (May Allah be pleased with him) reported: I asked ‘Â’ishah, the Mother of the Believers (May Allah be pleased with her), (to tell me) the words with which the Messenger of Allah

(bpuh) commenced the prayer when he got up at night.

She said: When he got up at night, he would commence his prayer with these words: O Allah, Lord of Gabriel and Michael and Raphael, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views which the people hold about Truth, for it is You who guides whom You will to the Straight Path.» (Muslim)

Abu Bakr aş-Şiddeeq (May Allah be pleased with him) related:

«I said to the Messenger of Allah (bpuh): Tell me something that I may recite in the morning and evening. The Messenger of Allah (bpuh) said: Say every morning and evening and when you retire to bed: O Allah, **Knower** of the visible and the invisible, Originator of the heavens and the earth, Lord and Sovereign of all things. I testify that there is no god but You. I seek refuge in You from the evil of my soul, from the mischief of Satan and his ascribing partners (to You), and from committing wrong against my soul or bringing such upon another Muslim.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

«‘Abdullâh ibn Mas‘ood (May Allah be pleased with him) reported that when it was evening, Allah’s Messenger (bpuh) used to supplicate: We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise is due to Allah. There is no god but Allah, the One having no partner with Him.

He (the narrator) said: I think that he also uttered (in this supplication these words): His is the Sovereignty, and praise is due to Him, and He is All-Powerful over all things. My **Lord**, I beg of You good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My **Lord**, I seek refuge in You from laziness, from the evil of vanity. My **Lord**, I seek refuge in You from the torment of hellfire and from the torment of the grave.

And when it was morning, he began it like this: We have entered upon morning, and the whole Kingdom of Allah has entered upon morning.» (Muslim)

76. Ar-Raḥeem: The Most Merciful

and

77. Ar-Raḥmân: The Most Gracious

Verses from the Qur’an:

{Say [O Muhammad]: Invoke Allah or invoke the **Most Gracious** (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your prayer neither aloud nor in a low voice, but follow a way between.}[126](#)

(Qur'an 17:110)

{(They will enter) Eden, everlasting Gardens, which the **Most Gracious** (Allah) has promised to His slaves in the unseen: Verily! His Promise must come to pass.}

(Qur'an 19:61)

{You can only warn him who follows the Reminder (the Qur'an), and fears the **Most Gracious** (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (paradise).}

(Qur'an 36:11)

{All the praises and thanks be to Allah, the Lord of the 'Âlameen [humankind, the jinn and all that exists], the **Most Gracious**, the **Most Merciful**}

(Qur'an 1:2-3)

{And your *Ilâh* (God) is One *Ilâh* (God - Allah), *Lâ ilâha illâ Huwa* (there is none who has the right to be worshipped but He), the **Most Gracious**, the **Most Merciful**.}

(Qur'an 2:163)

{And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, **Most Merciful**}

(Qur'an 10:107)

{And verily, your Lord! He is truly the All-Mighty, the **Most Merciful**.}

(Qur'an 26:9)

Tafseer

Both *Ar-Raḥmân* and *Ar-Raḥeem* have the meaning of One Who has mercy, but *Ar-Raḥmân* has a stronger and more comprehensive quality than *Ar-Raḥeem*. *Ar-Raḥmân* indicates mercy to all creatures, whereas *Ar-Raḥeem* denotes mercy to the believers. In another interpretation, *Ar-Raḥmân* is mercy in the next life as well as this world, while *Ar-Raḥeem* is mercy in the next world only. Both these interpretations hold merit. There is no reason to take one and not the other, since they are fully compatible.

Ar-Raḥmân encompasses all creatures in a general all-enveloping mercy. Both believers and disbelievers receive mercy in this life with sustenance, rain, health, wealth and other bounties. Allah (the Exalted) says:

{... and if you count the Blessings of Allah, never will you be able to count them...}

(Qur'an 14:34)

Allah (the Exalted) is also *Ar-Raḥmân* in the next life with His equal treatment for all with justice and judgment. Every soul receives what is deserves.

Ar-Raḥeem refers to mercy towards some creatures and not others, whether only in this world or in the next. Allah (the Exalted) grants success in this life to believers. He bestows eternal bliss in the next life to those who believe and do good deeds, but not on those who attribute partners to Him. Allah (the Exalted) says:

{...And He is Ever **Most Merciful** to the believers..}

(*Qur'an 33:43*)

Ibn Katheer explained in his tafseer, “The Arabic words, ‘Ar-Rahman, Ar-Rahim’ are both intensive forms derived from the word ‘Rahmah’ [*raḥmah*], meaning mercy, with the word ‘Rahman’ being the more intensive of the two.”^{[127](#)}

This hadith from Abu Hurayrah (May Allah be pleased with him) illustrates Allah’s mercy in the next life:

«The Prophet (bpuh) said: Paradise and hell quarrelled in the presence of their Lord. Paradise said: O Lord! What is wrong with me that only the poor and humble people enter me? Hell said: I have been favoured with the arrogant people. So Allah said to paradise: You are my **mercy**. And he said to hell: You are my punishment, which I inflict upon whom I wish. And I shall fill both of you.» (Bukhari)

Application

Knowing that Allah (the Exalted) is Gracious and Merciful infuses believers with love of Allah, longing for Him and gratefulness towards Him. This knowledge further inspires servants of Allah to praise Him with the ultimate praises for His greatness and mercy. Allah’s mercy can be seen every day, everywhere. Recognizing His mercy in their lives promotes thankfulness, appreciation and devotion to Allah (the Exalted).

Knowing that Allah (the Exalted) is Merciful causes the hearts of believers to fill with hope for His mercy, both in this life and the next. Even in the face of sins, the believers turn to Allah and hope for his mercy, thus combating any depression or sadness that may come with sinning. Allah (the Exalted) is always full of mercy, and the believers should always hope for that mercy and entrance to paradise.

Likewise, mercy is an attribute that the servants of Allah should strive to display. Jareer ibn ‘Abdullâh narrated that Allah’s Messenger (bpuh) said:

«Allah (the Exalted) will not be **merciful** to those who are not merciful to humankind.» (Bukhari)

Supplication

Supplication to ward off Satan:

«I take refuge within Allah’s perfect words, which no righteous or unrighteous person can transgress from

all the evil that He has created, made and originated. (I take refuge) from the evil that descends from the sky and the evil that rises up to it. (I take refuge) from the evil that is spread on earth and the evil that springs from her, and I take refuge from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good. O **Most Gracious** One.» (a sound hadith recorded by Imam Aḥmad and Imam Mâlik)

It was narrated by Abu Bakr aṣ-Ṣiddeeq (May Allah be pleased with him):

«I said: O Messenger of Allah! Teach me some supplication which I may recite in my prayer.

The Messenger of Allah (bpuh) said: Say: O Allah! Behold, I have done myself immense wrong, and none forgives sins but You. So grant me forgiveness from Your Presence, and have mercy upon Me. Behold, You are the Forgiving, the **Most Merciful**.»» (Bukhari and Muslim)

On the authority of ‘Â’ishah (May Allah be pleased with him), who said that the Prophet (bpuh) had taught her this supplication:

«O Allah, Behold! I beg of You the good which Your Prophet (bpuh) begged of You; and I seek refuge in You from the evil wherefrom Your Prophet (bpuh) sought refuge. Our Lord! Behold, You alone are the Hearing, the Knowing. And forgive us. Behold, You are the Accepting of Repentance, the **Most Merciful**. There is no strength nor power save in Allah the Most High, the Most Great.» (a sound hadith recorded by Ibn Mâjah)

Supplication to be said at the end of prayer, before the tasleem:

«O Allah, I ask You O Allah, as You are the One (*Al-Aḥad*), the One (*Al-Wâḥid*), the Self-Sufficient Master, the One Who begets not nor was He begotten, and there is none like unto Him, that You forgive me my sins, for verily You are the Forgiving, the **Most Merciful**.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

Watheelah ibn al-Aqṣâ narrated this hadith, which contains a supplication for the deceased at the funeral prayer:

«The Messenger of Allah (bpuh) led us in prayer over the bier of a Muslim. I heard him say: O Allah! So-and-so, son of so-and-so, is under Your protection, and in the rope of Your security, so save him from the trial of the grave and from the punishment of the Fire. You fulfil promises and grant rights, so forgive him and have mercy on him. Surely You are the Forgiving, the **Most Merciful**.» (a sound hadith recorded by Abu Dâwood and Ibn Mâjah)

{And [there is a share for] those who came after them, saying: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and **Merciful**.}

(*Qur’an* 59:10)

Supplication in the witr prayer:

«In the name of Allah, **the Most Gracious, the Most Merciful**. O Allah! Behold, we seek Your help and seek Your forgiveness. We extol You in the best manner, and are not unthankful to You, while we disown and shun him who disobeys You. In the name of Allah **the Most Gracious, the Most Merciful**, You alone we worship. Unto You we pray. Before You we prostrate ourselves. Toward You we run and hasten. We dread Your inevitable chastisement and hope for Your mercy. Certainly, Your inevitable chastisement shall overtake the disbelievers.» (a sound hadith recorded by Ibn Abi Shaybah in *al-Moosânnaf*, and by at-Ṭahḥâwî)

‘Umar ibn al-Khaṭṭâb reported this supplication to be said after performing ablution:

«In the name of Allah, **the Most Gracious, the Most Merciful**. I bear witness that there is no god but Allah alone, with no partner, and I bear witness that Muhammad (bpuh) is His slave and His messenger.» (Muslim and Ibn Mâjah)

78. *Ar-Ra‘oof*: The Kind

Verses from the Qur’an:

{And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is **Kind** to [His] servants.}

(*Qur’an* 2:207)

{And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is **Kind** and Merciful.}

(*Qur’an* 16:7)

{Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is **Kind** and Merciful.}

(*Qur’an* 22:65)

{And if it had not been for the favour of Allah upon you and His mercy... and because Allah is **Kind** and Merciful.}

(*Qur’an* 24:20)

{It is He who sends down upon His Servant [Muhammad (bpuh)] verses of clear evidence that He may bring you out from darkneses into the light. And indeed, Allah is to you **Kind** and Merciful.}

(*Qur’an* 57:9)

{And [there is a share for] those who came after them, saying: Our Lord, forgive us and our brothers who

preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are **Kind** and Merciful.}

(Qur'an 59:10)

Tafseer

Allah (the Exalted) cares about everything, is kind, and gives mercy to anything or anyone He chooses. ‘Umar ibn al-Khaṭṭāb (May Allah be pleased with him) said:

«Some war prisoners (children and women only) were brought before the Prophet (bpuh) and behold, a woman amongst them was milking her breasts to feed, and whenever she found a child amongst the captives, she took it over her chest and nursed it. (She had lost her child, but later she found him.)

The Prophet (bpuh) said to us: Do you think that this lady can throw her son in the fire?

We replied: No, if she has the power not to throw it (in the fire).

The Prophet (bpuh) then said: Allah is more merciful to His slaves than this lady to her son.» (Bukhari and Muslim)

It is mentioned in Ibn Katheer's tafseer that:

Al-Hasan Al-Basri said, “Allah is so kind with them [His servants] that He warns them against Himself [warns of His punishment].” Others commented, “He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honourable Messenger.”^{[128](#)}

«‘Abdullāh ibn Qays reported from Allah's Messenger (bpuh) that none is more forbearing in listening to the most irksome things than Allah. They associate rivals with him and attribute a son to Him, but in spite of this, He provides them sustenance, grants them safety and confers upon them so many things.» (Muslim)

It is part of Allah's kindness that He gives provision and good health to those who blaspheme Him and disobey Him. Due to His immense kindness He does not hasten His punishment on them; instead, He gives them time and good things.

Ibn Katheer also described how Allah (the Exalted) is full of kindness “by revealing the Divine Books and sending the Messengers to guide humankind, eradicating doubts and removing confusion.”^{[129](#)}

Application

Knowing that Allah (the Exalted) is the Kind sends hope to the hearts of believers. There is no need to despair of Allah's mercy or feel hopeless of His kindness. The believers, knowing that Allah is full of kindness, are lifted out of depression and into joy, thankfulness, hope for the future and hope for the

Hereafter. Looking around at life, they can see the kindness of Allah (the Exalted) everywhere. Sometimes it is necessary to stop for a moment and consider Allah's kindnesses to us. Such a small task can be heart-warming and uplifting to the spirit.

Supplication

{And [there is a share for] those who came after them, saying: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are **Kind** and Merciful.}

(Qur'an 59:10)

79. Ar-Raqeeb: The Observer

Verse from the Qur'an:

{I said nothing to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the **Observer** over them, and You are, over all things, Witness.}

(Qur'an 5:117)

Tafseer

Allah (the Exalted) hears, sees and knows everything, and nothing escapes Him. He is “the One who closely watches over His creation. He is completely aware and knowledgeable of all that happens, including all that we may do in order to reward or punish us.”^{[130](#)}

Application

Knowing that Allah (the Exalted) is the Observer over them, His servants are inspired to pay very close attention to their thoughts and deeds. There is no escape from Allah in this life or the next, as He sees and knows everything that we do; therefore, we must keep this in mind at all times and consider whether an intended deed is pleasing to Allah (the Exalted).

80. Ar-Razzâq: The Provider

Verse from the Qur'an:

{Indeed, it is Allah who is the [continual] **Provider**, the possessor of firm strength.}

(Qur'an 51:58)

Tafseer

Allah (the Exalted) provides and sustains the whole creation. He Himself is not in need of anything from anyone, but rather everyone is in need of Him and provision from Him. He also provides the prophets and the pious with faith, correct knowledge, good morals, and manners.

Allah (the Exalted) gives to everyone, regardless of whether or not they worship Him.

«‘Abdullâh ibn Qays reported from Allah’s Messenger (bpuh) that none is more forbearing in listening to the most irksome things than Allah (the Exalted). They associate rivals with him and attribute a son to Him, but in spite of this, He **provides** them sustenance, grants them safety and confers upon them so many things.» (Muslim)

Application

Knowing that Allah (the Exalted) is the continual Provider creates awareness in those who believe in Him of their need for and dependence on Him. This promotes reliance on Allah (the Exalted) in all matters of life. They put their trust in the Provider, Who sustains all of creation. This knowledge also promotes gratefulness to Allah, since believers know that without Allah (the Exalted), they would be nothing.

81. *Aş-Şâdiq*: The Truthful

Verse from the Qur’an:

{...[By] that We repaid them for their injustice. And indeed, We are **truthful**}

(Qur’an 6:146)

Tafseer

Allah is the One Who is always truthful in His statements. This is far from the case with individuals of His creation, who may not always be truthful. Allah (the Exalted) is greater and beyond His creation, and He perfectly embodies truthfulness. He always can be trusted.

Application

Knowing that Allah is the Truthful fills the hearts of His servants with love and affection for Him. Their hearts are consumed with dedication and admiration for Allah (the Exalted). They are also inspired to be truthful in their own lives, following the command of Allah. This is a noble characteristic to possess, and the servants of Allah (the Exalted) strive to implement it always. They know that truthfulness leads to paradise, while falsehood and lying lead to hell, so they constantly consider their words. They are

motivated by Allah (the Exalted), the Truthful One.

‘Abdullâh ibn Mas‘ood (May Allah be pleased with him) reported Allah’s Messenger (bpuh) as saying:

«It is obligatory for you to tell the **truth**, for the **truth** leads to piety, and piety leads to paradise. The person who continues to speak the **truth** and endeavours to tell the **truth** is recorded in Allah’s Record as **truthful**. Beware of telling lies, for telling lies leads to impiety, and impiety leads to hellfire. The person who keeps telling lies and endeavours to tell lies is recorded in Allah’s Record as a liar.» (Bukhari and Muslim)

82. *As-Salâm*: The Source of Peace and Perfection

Verse from the Qur’an:

{He is Allah, other than whom there is no deity, the Sovereign, the Pure, **the Perfection**, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.}

(Qur’an 59:23)

Tafseer

The name *As-Salâm* means that Allah (the Exalted) is free from any defects or shortcomings that would lessen His perfect attributes. Allah (the Exalted) is the:

...one secure from every defect and shortcoming, secure from any of His creatures resembling Him. He is the one utterly secure from His servants. So the servant will never be capable of causing any harm to Him, nor can they ever bring Him any benefit, rather they are all in dire need of Him, dependent upon Him in all of their circumstances, and He is the Free, the one worthy of praise.¹³¹

The Prophet (bpuh) said:

«**As-Salâm** is one of Allah’s names, so spread it among yourselves.» (Bukhari)

‘Abdullâh (May Allah be pleased with him) related:

«We used to pray behind the Prophet (bpuh) and used to say *As-salâmu ‘alâ Allâh* (**Peace** be upon Allah).

The Prophet (bpuh) said: Allah (the Exalted) himself is **As-Salâm**, so you should say: All the compliments, prayers and good things are for Allah. **Peace** be upon you, O Prophet, and Allah’s mercy and blessings be on you. **Peace** be upon us and upon the righteous slaves of Allah. I testify that none has the right to be worshipped but Allah, and also testify that Muhammad (bpuh) is His slave and His Messenger. [*At-taḥiyātu lillâh, waṣ-ṣalâwātu waṭ-ṭayibât; as-salâmu ‘alayka ayyuha an-nabi, wa*

rahmat Allâhi wa barakâtuh; as-salâmu ‘alaynâ wa ‘alâ ‘ibâdillâhi aṣ-ṣâliḥeen. Ash-hadu an lâ ilâha illâ Allâh wa ash-hadu anna Muḥammadan ‘abduhu wa rasooluh.]]» (Bukhari)

Application

Knowing that Allah (the Exalted) is the Source of Peace and Perfection, the One free from all defects, puts awe and admiration in the hearts of the believers. The believers are inspired to fill their lives with worship of the One who is free from all defects. Contemplating this name, the believers are overcome with respect for Allah (the Exalted) and amazement at the perfection of Allah; thus they are motivated to turn to Him in surrender and submission.

Supplication

Thawbân narrated that the Messenger of Allah (bpuh), on completing his prayer, would beg Allah’s forgiveness three times. Then he would supplicate:

«O Allah, You are the **Source of Peace and Perfection**, and from You is **peace**. Blessed are You, O Owner of Majesty and Honour.» (Muslim)

83. Aṣ-Ṣamad: The Self-Sufficient Master

Verse from the Qur’an:

{Say [O Muhammad (bpuh)]: He is Allah, [the] One. *Allah-uṣ-Ṣamad* [the Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks]. He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.} [132](#)

(Qur’an 112:1-4)

Tafseer

Allah (the Exalted) is the One Who is perfect and Self-Sufficient, Whom all creatures need. Ibn Katheer mentioned:

‘Ikrimah reported that Ibn ‘Abbas said, “This means the One Who all of the creation depends upon for their needs and their requests.” ‘Ali ibn Abi Talhah reported from Ibn ‘Abbas, “He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allah, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him...As-

Samad is the Master Whose control is complete.”¹³³

He also mentions that:

As-Samad is the One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance.¹³⁴

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) related:

«Allah (the Exalted) said: I am so **self-sufficient** that I am in no need of having an associate. Thus he who does an action for someone else’s sake as well as Mine will have that action renounced by Me to him whom he associated with Me.» (Muslim and Ibn Mâjah)

Application

Knowing that Allah (the Exalted) is the Self-Sufficient Master brings awe and humbleness to the hearts of His servants. Their hearts long for the meeting with Allah, the great and self-sufficient One. Their actions are humble toward Allah (the Exalted) in obedience and submission at the recognition of their own weakness and neediness.

Supplication

Narrated Buraydah ibn al-Hâsib:

«The Messenger of Allah (bpuh) heard a man saying: O Allah, I ask You, I bear witness that there is no god but You, the One, **Self-Sufficient Master**, Who has not begotten, and has not been begotten, and to Whom no one is equal.

He (bpuh) said: You have supplicated Allah using His Greatest Name; when asked with this name He gives, and when supplicated by this name He answers.» (A sound hadith recorded by Abu Dâwood and at-Tirmidhi)

Supplication to be said at the end of prayer, before the tasleem:

«O Allah, I ask You O Allah, as You are the One (*Al-Aḥad*), the One (*Al-Wāḥid*), the **Self-Sufficient Master**, the One Who begets not nor was He begotten, and there is none like unto Him, that You forgive me my sins, for verily You are the Forgiving, the Most Merciful.» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

The following was narrated by ‘Abdullâh ibn Khubayb:

«We grew thirsty, and it had become dark while we were waiting for the Messenger of Allah (bpuh) to lead us in prayer.

Then when he came out, he took me by my hand and said: Say.

Then he was silent. He said again: Say.

So I asked: What should I say?

He said: Say:

{Say: He is Allah, the One...} (*Soorat al-Ikhlâş*), and the two chapters of refuge (al-Falaq and an-Nâs) at the beginning of the evening and the morning, three times (each). They will be sufficient for you two times every day.» (a reliable hadith recorded by at-Tirmidhi and an-Nasâ'i)

84. *As-Samee'*: The Hearing

Verses from the Qur'an:

{Say: Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the **Hearing**, the Knowing?}

(*Qur'an* 5:76)

{So his Lord responded to him and averted from him their plan. Indeed, He is the **Hearing**, the Knowing.}

(*Qur'an* 12:34)

{He [the Prophet (bpuh)] said: My Lord knows whatever is said throughout the heaven and earth, and He is the **Hearing**, the Knowing.}

(*Qur'an* 21:4)

{Indeed, He is the **Hearing**, the Knowing.}

(*Qur'an* 26:220)

{And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah - He is the **Hearing**, the Seeing.}

(*Qur'an* 40:20)

{And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the **Hearing**, the Knowing.}

(*Qur'an* 41:36)

Tafseer

Nothing escapes the hearing of Allah (the Exalted). He hears all the statements of all of His servants, both believers and disbelievers, and He will recompense them accordingly in this life and the Hereafter.

Because Allah hears everything that His servants say and has knowledge of everything, He alone deserves to be worshipped. It would not make sense to worship an inanimate object that does not hear or know anything and does not have the power to harm or benefit.

Narrated Abu Moosâ al-‘Ash‘ari (May Allah be pleased with him):

«We were with the Prophet (bpuh) on a journey, and whenever we ascended a high place, we used to say *Allâhu Akbar*.

The Prophet (bpuh) said: Do not trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who **Hears**, Sees, and is very near. » (Bukhari and Muslim)

Application

Knowing that Allah (the Exalted) is the Hearing motivates the servants of Allah to be careful about their words. They think before they speak, and they do not utter profane, angry or hurtful language. Since Allah hears everything that they say and will judge them and reward them accordingly, they consider their speech before speaking. The tongue is one of the easiest means of acquiring bad deeds, and knowing that Allah (the Exalted) is the Hearing helps the servants of Allah to control their tongues.

Supplication

‘Â‘ishah (May Allah be pleased with him) narrated that the Prophet (bpuh) taught her this supplication:

«O Allah, Behold! I beg of You the good which Your Prophet (bpuh) begged of You; and I seek refuge in You from the evil wherefrom Your Prophet (bpuh) sought refuge. Our Lord! Behold, You alone are the **Hearing**, the Knowing. And forgive us. Behold, You are the Accepting of Repentance, the Most Merciful. There is no strength nor power save in Allah the Sublime, the Mighty.» (a sound hadith recorded by Ibn Mâjah)

Abân ibn ‘Uthmân said that he heard his father, ‘Uthmân ibn ‘Affân (May Allah be pleased with him), say:

«I heard the Messenger of Allah (bpuh) say: If anyone says three times: In the name of Allah, when Whose name is mentioned nothing on Earth or in heaven can cause harm, and He is the **Hearing**, the Knowing – he will not suffer sudden affliction until the morning, and if anyone says this in the morning, he will not suffer sudden affliction until the evening.» (a sound hadith recorded by Abu Dâwood and Ibn Mâjah)

Narrated Abu Sa‘eed al-Khudri (May Allah be pleased with him):

«When the Messenger of Allah (bpuh) got up to pray at night (for tahajjud prayer), he uttered the takbeer and then said: Glory be to You, O Allah, Praise be to You, Blessed is Your name, Exalted is Your greatness, and There is no god but You.

He then said: There is no god but Allah – three times, then ‘Allah is altogether great,’ three times, then ‘I seek refuge in Allah, the **Hearing** and the Knowing from the accursed devil, from his evil suggestion (*hamz*), from his puffing up (*nafkh*), and from his spitting (*nafth*).’ He then recited (the Qur’an).» (a sound hadith recorded by Abu Dâwood and at-Tirmidhi)

85. Ash-Shaheed: The Witness

Verses from the Qur’an:

{I said nothing to them except what You commanded me: to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, **Witness**.}

(Qur’an 5:117)

{And whether We show you some of what We promise them, [O Muhammad], or We take you in death, to Us is their return; then, [either way], Allah is a **witness** concerning what they are doing.}

(Qur’an 10:46)

{Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, **Witness**.}

(Qur’an 22:17)

{We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a **Witness**?}

(Qur’an 41:53)

{On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, **Witness**.}

(Qur’an 58:6)

{To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is **Witness**.}

(Qur’an 85:9)

Tafseer

Allah (the Exalted) is the Witness over everyone’s actions; He sees, knows and hears everything. Allah is sufficient as a witness over the deeds of His servants. Nothing escapes His knowledge, and nothing is hidden from Him.

Application

Knowing that Allah is the Witness over everything instils fear and awareness of Allah in the hearts of the servants of Allah. Being aware that Allah (the Exalted) is watching every movement and action motivates the servants to guard against doing any actions in disobedience to Allah.

86. *Ash-Shâkir*: The Appreciative

Verses from the Qur'an:

{Indeed, Şafâ and Marwah are among the symbols of Allah. So whoever makes hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is **appreciative** and Knowing.}

(Qur'an 2:158)

{What would Allah do with [gain from] your punishment if you are grateful and believe? And Allah is ever **Appreciative** and Knowing.}

(Qur'an 4:147)

Tafseer

Allah (the Exalted) appreciates those who appreciate Him. He recognizes good deeds and rewards accordingly. Ibn Katheer commented about the significance of 'Appreciative': "meaning, Allah's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone."¹³⁵

{Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.}

(Qur'an 4:40)

Application

Knowing that Allah (the Exalted) is the Appreciative fills the believers' hearts with love for Allah and hope of His reward. This knowledge inspires the Muslims to perform even the smallest of good deeds, knowing that Allah's reward is great. Small good deeds should not be overlooked or treated as if they are of no consequence, because Allah (the Exalted) is the Appreciative and rewards the believers for such deeds.

87. *Ash-Shakoor*: The Appreciative

Verses from the Qur'an:

{That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and **Appreciative**.}

(*Qur'an 35:30*)

{And they will say: Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and **Appreciative**}

(*Qur'an 35:34*)

{It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say [O Muhammad]: I do not ask you for [this message] any payment [but] only goodwill [due] to kinsfolk. And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and **Appreciative**.}

(*Qur'an 42:23*)

{If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most **Appreciative** and Forbearing.}

(*Qur'an 64:17*)

Tafseer

Allah (the Exalted) appreciates good deeds and recompenses for them, even if they are few. Allah (the Exalted) rewards out of His favour and goodness. The Appreciative is:

the One who rewards the believing servants for their good deeds; in fact, He gives them even more than they deserve. Al-Qurtūbi writes, 'He [Allaah] accepts the little from the good deeds, and He repays for it the great from the rewards.'^{[136](#)}

Application

Knowing that Allah (the Exalted) is the Appreciative infuses Muslims with thankfulness and love of Allah for His great appreciation and rewards. With this knowledge, the Muslims are inspired to fill their lives with good deeds and devotion to Allah (the Exalted), in hopes of that great reward from Him.

88. At-Tawwâb: The Accepting of Repentance

Verses from the Qur'an:

{...indeed, He is the **Accepting of repentance**, the Merciful.}

(*Qur'an 2:54*)

{Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who

is the **Accepting of repentance**, the Merciful.}

(Qur'an 2:37)

{Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of hajj and 'umrah] and accept our repentance. Indeed, You are the **Accepting of repentance**, the Merciful.}

(Qur'an 2:128)

{Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the **Accepting of repentance**, the Merciful.}

(Qur'an 2:160)

{Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the **Accepting of repentance**, the Merciful?}

(Qur'an 9:104)

{And if not for the favour of Allah upon you and His mercy... and because Allah is **Accepting of repentance** and Wise.}

(Qur'an 24:10)

Tafseer

Aṭ-Ṭabari explained:

that God truly turns to whomsoever of His sinning servants who repents of his sins before Him, and that He withdraws His punishment in exchange for his returning to obedience to Him after disobeying Him through his previous sins.^{[137](#)}

“Allah is the only One whose forgiveness and mercy know no bounds.”^{[138](#)} He forgives those who repent as part of His grace to His servants.

Anas ibn Mâlik (May Allah be pleased with him) related that Allah's Messenger (bpuh) said: «Allah (the Exalted) is more pleased with the **repentance** of His slave than any one of you is pleased with finding his lost camel that had strayed into the desert.» (Bukhari)

Abu Sa'eed al-Khudri (May Allah be pleased with him) narrated that Allah's Messenger (bpuh) also said:

«If a person embraces Islam sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts. The reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allah forgives it.» (Bukhari)

“The Prophet [SA] vividly illustrated Allah's capacity for forgiveness to those who seek His

forgiveness, in spite of the gravity of the crime, by relating the story of a man from the past.”¹³⁹

Abu Sa‘eed al-Khudri (May Allah be pleased with him) reported Allah’s Messenger (bpuh) as saying:

«There was a person before you who had murdered ninety-nine people; he inquired about the learned persons of the world (who could show him the way to salvation).

He was directed to a monk. He went to him and told him that he had killed ninety-nine persons, and asked him whether there was any scope for his **repentance to be accepted**.

The monk said: No.

He killed him (the monk) too, and thus completed one hundred (murders).

He then asked about the learned persons of the earth, and he was directed to a scholar.

He told the scholar that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted.

He (the scholar) said: Yes. What stands between you and repentance? You had better go to such-and-such land; there you will find people devoted to prayer and worship. So you also worship along with them and do not return to that land of yours, since it was an evil land (for you).

So the man went away, and he had hardly covered half the distance when death overtook him. There ensued a dispute between the angels of mercy and the angels of punishment.

The angels of mercy said: This man has come as a penitent and remorseful to Allah.

The angels of punishment said: He has done no good at all.

Then there came another angel in the form of a human being, in order to decide between them. He said: Measure the (distance between the man’s corpse and the land from which he fled and the) land to which he had drawn near.

They measured (these two distances) and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of him.» (Muslim)

Application

Knowing that Allah (the Exalted) is the Accepting of Repentance inspires the servants of Allah to seek forgiveness from Allah every day. There is no reason for them to be depressed over their sins, for Allah is the One Who accepts repentance. They should never give up hope for the mercy and forgiveness of Allah. Constantly turning to Allah in repentance is the way to receive His forgiveness and clemency.

Supplication

On the authority of ‘Â’ishah (May Allah be pleased with him), who said that the Prophet (bpuh) had taught her this supplication:

«Our Lord! Behold, You alone are the Hearing, the Knowing. And forgive us. Behold, You are the **Accepting of Repentance**, the Most Merciful. There is no strength nor power save in Allah the Sublime, the Most Great.» (a sound hadith recorded by Ibn Mâjah)

«Ibn ‘Umar (May Allah be pleased with him) said: It would be counted that the Messenger of Allah (bpuh) would say one hundred times at any one sitting before getting up: My Lord, forgive me and accept my repentance, You are the **Accepting of Repentance**, the Forgiving.» (a sound hadith recorded by Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

89. Al-Wadood: The Most Loving

Verses from the Qur’an:

{And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, **Most Loving**.} [140](#)

(Qur’an 11:90)

{And He is the Forgiving, the **Loving**.} [141](#)

(Qur’an 85:14)

Tafseer

Allah (the Exalted) is the Most Loving to the righteous and to those who repent.

Al-Wadd means pure love, a love without condition. Allah loves the pious among His creation. Allah said, “*He will bring a people who love Him and He will love them.*” (Qur’an 5:54) Allah is the One who is loved. Love is of different types: natural love, like the love of one’s spouse; the love of idols, Allah said, “*Among mankind are those who take others as equals with Allah. They love these equals as they should love Allah. But those who believe have the utmost love for Allah.*” (Qur’an 2:165); the love of falsehood; and a love of something because Allah loves that thing (Mahaba). When does Allah love you? When you follow the Prophet. Allah said, “*Say (to them O Muhammad – [SA]), ‘If you truly love Allah, follow me. Allah will love you and forgive your sins.’*” (Qur’an 3:31) [142](#)

{...Indeed, Allah **loves** those who act justly.}

(Qur’an 60:8)

{...Indeed, Allah **loves** those who rely [upon Him].}

(Qur'an 3:159)

{...And Allah **loves** the steadfast.}

(Qur'an 3:146)

{...Indeed, Allah **loves** those who act justly.}

(Qur'an 49:9)

{...and Allah **loves** the doers of good.}

(Qur'an 5:93)

Abu Hurayrah (May Allah be pleased with him) reported that Allah's Messenger (bpuh) said:

«When Allah (the Exalted) **loves** a servant, He calls Gabriel and says: Verily, I **love** so-and-so; you should also love him.

Then Gabriel begins to love him.

Then Gabriel makes an announcement in the heaven saying: Allah **loves** so-and-so, and you also must love him.

So the inhabitants of heaven (the Angels) also begin to love him, and then honour is conferred upon him on earth.

When Allah is angry with any servant, He calls Gabriel and says: I am angry with so-and-so; you must also become angry with him.

Then Gabriel also becomes angry, and he makes an announcement to the inhabitants of heaven: Verily Allah is angry with so-and so, so you also become angry with him.

Thus they also become angry with him. Then (that person) becomes the object of wrath on the earth as well.» (Muslim)

Abu Hurayrah (May Allah be pleased with him) narrated that Allah's Messenger (bpuh) said:

«Allah (the Exalted) said: I will declare war against him who shows hostility to a pious worshipper of Mine. The most beloved things with which My slave comes nearer to Me are what I have enjoined upon him, and My slave keeps on coming closer to Me through performing extra deeds (besides what is obligatory) until I love him. I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks. If he asks Me, I will give him, and if he asks My protection, I will protect him. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.» (Bukhari)

Application

Knowing that Allah (the Exalted) is the Most Loving fills the hearts of believers with overwhelming love for Allah. They are drawn towards Allah with devotion and adoration. They find happiness and solace in this knowledge. The believers strive to fulfil the deeds that will cause Allah to love them, such as sincere prayer, performing good deeds, and following the example of the Prophet Muhammad (bpuh). They seek and hope for the love of Allah (the Exalted), and in turn they love Allah greatly.

90. Al-Wahhâb: The Bestower

Verses from the Qur'an:

{[Who say]: Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the **Bestower**.}

(Qur'an 3:8)

{Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the **Bestower**?}

(Qur'an 38:9)

{He said: My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the **Bestower**.}

(Qur'an 38:35)

Tafseer

Allah (the Exalted) blesses the creation and shows kindness and gentleness to them, especially to His pious servants. Ibn Katheer explained that Allah is “the Bestower Who gives whatever He wills to whomsoever He wills.”^{[143](#)} Allah (the Exalted) is “the One who bestows mercy and success on His creation. He also grants conviction with Islam upon His believing servants who turn to Him.”^{[144](#)}

Application

Knowing that Allah (the Exalted) is the Bestower fills the hearts of His servants with love for Him. They are awed at the kindness and lovingness of Allah. They take time to focus on the many blessings that Allah (the Exalted) has bestowed on them, and they are grateful to Allah for them. They thus turn to Allah in prayer with thankfulness and love. They are motivated to surrender to the One Who is the Bestower, the only One Who is capable of bestowing blessings on them.

Supplication

«Umm Salamah (May Allah be pleased with her) said that the Messenger of Allah (bpuh) used to supplicate: O You Who changes the hearts, make my heart firm on Your religion. Then he (the sub-narrator, Mu‘âdh ibn Mu‘âdh) recited:

{Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.} (*Qur’an 3: 8*)» (a sound hadith recorded by at-Tirmidhi)

91. *Al-Wâhid*: The One

Verses from the Qur’an:

{O [my] two companions of prison, are separate lords better or Allah, the **One**, the Prevailing?} (*Qur’an 12:39*)

{[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [all creatures] will come out before Allah, the **One**, the Prevailing.} (*Qur’an 14:48*)

{Indeed, your God is **One**} (*Qur’an 37:4*)

{Say [O Muhammad]: I am only a warner, and there is not any deity except Allah, the **One**, the Prevailing.} (*Qur’an 38:65*)

{If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the **One**, the Prevailing.} (*Qur’an 39:4*)

{The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the **One**, the Prevailing.} (*Qur’an 40:16*)

Tafseer

Allah (the Exalted) is alone without any partner, He is the only one worthy of being worshipped. He is the only god, without partners. He is the only Lord of all creation and is alone in His divinity.

Application

Knowing that Allah is the One inspires the believers to submit to Allah in worship. They realize the significance of this attribute: that only Allah (the Exalted) and no other is the Lord and Creator of the

universe, the only One Who deserves to be worshipped. Thus, they recognize that there is no point in worshipping anything else or seeking help from anyone other than Allah (the Exalted), the One.

Supplication

‘Umar (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«If, on entering a marketplace, one says: None has the right to be worshipped but Allah (the Exalted) alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is the **Ever-Living** and does not die. In His hand is all good, and He is All-Powerful over all things – Allah shall record to his credit a million righteous deeds, remit from him a million evil deeds, raise him by a million degrees and build for him an abode in the Garden.» (a reliable hadith recorded by at-Tirmidhi and Ibn Mâjah)^{[145](#)}

Narrated Ibn ‘Umar (May Allah be pleased with him):

«Whenever Allah’s Messenger (bpuh) returned from a battle or Hajj or ‘Umrah, he used to say *Allâhu akbar* (Allah is the Greatest) three times.

Whenever he went up a high place, he used to say: None has the right to be worshipped but Allah (the Exalted) **alone**, Who has no partner. His is the dominion and His is the praise, and He is All-Powerful over all things. We return repentant to our Lord, worshipping our Lord, and praising our Lord. He fulfilled His Promise, He aided His slave, and He alone defeated the Confederates.»^{[146](#)}

‘Amr ibn Shu‘ayb reported that the Prophet of Allah (bpuh) said:

«The best invocation is that of the Day of Arafat, and the best that anyone can say is what I and the prophets before me have said: None has the right to be worshipped but Allah **alone**, Who **has no partner**. His is the dominion and His is the praise, and He is All-Powerful over all things.» (a sound hadith recorded by Abu Dâwood, at-Tirmidhi and Imam Mâlik)

‘Â’ishah (May Allah be pleased with her) said that the Messenger of Allah (bpuh) used to say at night, if he turned during his sleep:

«There is none worthy of worship but Allah, the **One**, the Prevailing, Lord of the heavens and the earth and all between them, the Exalted in Might, the Perpetual Forgiver.» (a sound hadith recorded by al-Hâkim)

Supplication said before the tasleem of the end of prayer:

«O Allah, I ask You O Allah, as You are the One (*Al-Aḥad*), the **One** (*Al-Wâḥid*), the Self-Sufficient Master, the One Who begets not nor was He begotten, and there is none like unto Him, that You forgive me my sins, for verily You are the Forgiving, the Most Merciful.» (a sound hadith recorded by Abu Dâwood)

and at-Tirmidhi)

92. Al-Wakeel: The Disposer of Affairs

Verses from the Qur'an:

{Those to whom people [hypocrites] said: Indeed, the people have gathered against you, so fear them. But it [merely] increased them in faith, and they said: Sufficient for us is Allah, and [He is] the best **Disposer of affairs.**}

(Qur'an 3:173)

{That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is **Disposer of all things.**}

(Qur'an 6:102)

{Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say: Why has there not been sent down to him a treasure or come with him an angel? But you are only a warner. And Allah is **Disposer of all things.**}

(Qur'an 11:12)

{Allah is the Creator of all things, and He is, over all things, **Disposer of affairs.**}

(Qur'an 39:62)

Tafseer

Allah (the Exalted) guides believers, protects them from harm and guards them. Allah is the trustee and watcher over His creatures. He is the Disposer of Affairs for all things that exist. He gives provision and protection and controls all that occurs.

Ibn 'Abbâs (May Allah be pleased with him) stated:

«Sufficient for us is Allah, and [He is] the best **Disposer of affairs** – was said by Abraham (pbuh) when he was thrown into the fire, and it was said by Muhammad (bpuh) when they (the hypocrites) said:

{Indeed, the people have gathered against you, so fear them. But it [merely] increased them in faith, and they said: Sufficient for us is Allah, and [He is] the best **Disposer of affairs.**} *(Qur'an 3:173)*» (Bukhari)

Application

Knowing that Allah (the Exalted) is the best Disposer of Affairs puts certainty in the hearts of the believers that everything is in Allah's control. This knowledge is heartening, since it relieves the believers of stress over negative events of this life. So much occurs that is outside the control of

individuals, and stress and depression can ensue if events are not to their liking. Knowing that nothing happens except what is according to Allah's will, and knowing that Allah is the best Disposer of Affairs, consoles the believers and aids them in accepting Allah's will for them. The believers turn to Allah (the Exalted) with peace and place their trust in Allah, confident that Allah knows what is best for them.

Supplication

Supplication said when encountering an enemy or those of authority:

«Sufficient for us is Allah, and [He is] the best **Disposer of affairs**.» (Bukhari)

93. Al-Waliyy: The Protector, the Ally

Verses from the Qur'an:

{Allah is the **ally** of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are evil idolatry. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein.}

(Qur'an 2:257)

{Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet [Muhammad (bpuh)] and those who believe [in his message]. And Allah is the **ally** of the believers.}

(Qur'an 3:68)

{And Allah is most knowing of your enemies; and sufficient is Allah as an **ally**, and sufficient is Allah as a helper.}

(Qur'an 4:45)

{Or have they taken **protectors [or allies]** besides Him? But Allah - He is the Protector, and He gives life to the dead, and He is over all things competent.}

(Qur'an 42:9)

{And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the **Protector**, the Praiseworthy.}

(Qur'an 42:28)

{Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the **protector** of the righteous.}

(Qur'an 45:19)

Tafseer

Allah (the Exalted) guides and protects the believers from harm. He guards them, loves them and shows them mercy. He is the Protector and Ally of those who believe in Him and His messengers. Ibn Katheer commented:

Allah stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islam, or paradise. Verily, Allah delivers His believing servants from the darkness of disbelief, doubt and hesitation to the light of the plain, clear, explained, easy and unequivocal truth. He also stated that Satan is the supporter of the disbelievers who beautifies the paths of ignorance and misguidance that they follow, thus causing them to deviate from the true path into disbelief and wickedness.^{[147](#)}

Application

Knowing that Allah (the Exalted) is the Protector and the Ally brings solace to Muslims. They are grateful to Allah for His protection, and they trust in Him to protect them from harm. They view events that may seem harmful to them as a test from Allah (the Exalted) and trust that there is benefit in them, even if they do not initially see or understand that benefit. The Muslims seek Allah's protection through supplication and find peace in the knowledge that Allah is their Protector.

Supplication

Zayd ibn Arqam (May Allah be pleased with him) narrated: I am not going to say anything other than that which Allah's Messenger (bpuh) used to say; he used to supplicate:

«O Allah, I seek refuge in You from incapacity, from laziness, from cowardice, from miserliness, from decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the **Protecting Friend** thereof and Guardian thereof. O Allah, I seek refuge in You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not answered.» (a sound hadith recorded by an-Nasâ'i)

94. Al-Wâarith: The Inheritor

Verses from the Qur'an:

{And indeed, it is We who give life and cause death, and We are the **Inheritor**.}

(Qur'an 15:23)

{And [mention] Zechariah, when he called to his Lord: My Lord, do not leave me alone [with no heir], while you are the best of **inheritors**.}

(Qur'an 21:89)

{And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the **inheritors**.}

(Qur'an 28:58)

Tafseer

Ibn Katheer explained, “He will inherit the earth and everyone on it, and then it is to Him that they will return.”¹⁴⁸ Allah (the Exalted) is:

...the Inheritor who inherits the earth and all that is on it because all created life shall cease, leaving only Him, the Creator. Al-Qurtubi also points out that though Allah owns all things, He entrusts to people wealth while they live. Some of these people accumulate debts that are terminated by their deaths. In those particular circumstances, Allah is their inheritor.¹⁴⁹

Application

Knowing that Allah (the Exalted) is the Inheritor helps the believers to view the worldly life in the right way. They understand that this life will surely end soon, and that they will take nothing with them to the Hereafter except their faith and their deeds. Thus, they do not put so much importance on issues of this life, but rather see them in the proper context of being fleeting. This helps them combat depression and anxiety, knowing that this worldly life is only a passing amusement and that Allah (the Exalted) will inherit all. They are heartened by the knowledge that Allah is the Inheritor after they die, and they trust in Allah to protect their children and families.

95. *Al-Wâsi‘*: The All-Encompassing

Verses from the Qur'an:

{And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is **all-Encompassing** and Knowing.}

(Qur'an 2:115)

{The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is **all-Encompassing** and Knowing.}

(Qur'an 2:261)

{Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness

from Him and bounty. And Allah is **all-Encompassing** and Knowing.}

(Qur'an 2:268)

{And do not trust except those who follow your religion. Say: Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord? Say: Indeed, [all] bounty is in the hand of Allah - He grants it to whom He wills. And Allah is **all-Encompassing** and Wise.}

(Qur'an 3:73)

{O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is **all-Encompassing** and Knowing.}

(Qur'an 5:54)

{And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is **all-Encompassing** and Knowing.}

(Qur'an 24:32)

Tafseer

Allah (the Exalted) encompasses all of His creation with satisfaction and generosity. His favour is immense, and He grants mercy to all things. Allah is:

the One who is Generous or Magnanimous towards His servants in their deen, and who does not hold them responsible for what is beyond their capabilities. Others have said it refers to the spaciousness and completeness of His knowledge, as in [20:98], “*He encompasses everything in His knowledge.*” Similarly, others have said it refers to the scope of his Mercy, as in [7:156], “*And my mercy encompasses all things*”. Other meanings include the One whose Forgiveness is wide, and the One who is Gracious to His creation.[150](#)

Application

Knowing that Allah (the Exalted) is the All-Encompassing inspires His servants to seek help from Him. They understand that Allah is the only one who can fulfil their needs, and that Allah (the Exalted) is generous in doing so and sufficient in doing so. They are grateful to Allah for the blessings He has bestowed on them, and they are calmed by the knowledge that Allah is sufficient for their needs. The servants of Allah are filled with love and affection for Allah (the Exalted), Who is sufficient for them.

Names of Allah (the Exalted) Evidenced from the Sunnah

96. *Al-Bâsiṭ*: The Munificent

Proof from the Sunnah:

Anas ibn Mâlik (May Allah be pleased with him) narrated:

«Prices increased greatly during the lifetime of the Messenger of Allah (bpuh), and so the people said: O Messenger of Allah! Prices have become very high, so set them for us.

He (bpuh) said: Verily, it is Allah Who sets the prices, the Constrictor, **the Munificent**, the Provider. Indeed I hope to meet my Lord without any one of you holding against me any act of injustice with respect to blood or wealth.» (a sound hadith recorded by Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

Tafseer

Allah (the Exalted) is extremely generous. He is bountiful and giving towards His creatures. He provides for the needs of His creation and bestows upon them bounties. He is “The Giver and Provider who lavishly extends sustenance and wealth to His creation”.[151](#)

Application

Knowing that Allah (the Exalted) is the Munificent encourages His servants to be generous and munificent to others. They recognize what an excellent trait this is to possess, and they try to apply this trait in their lives. At the same time, their hearts are filled with love for and gratitude to Allah for His generosity to them. They routinely thank Allah (the Exalted) for all the blessings that He has given them.

97. *Ad-Dayân*: The Judge

Proof from the Sunnah:

‘Abdullâh ibn Unays narrated that the Prophet (bpuh) said:

«Allah will gather the people and call them with a voice that will be heard by those who will be far away and those who will be near, by saying: I am the King, I am **the Dayân**.» (Bukhari)

Tafseer

The Dayân means the one who judges people for their deeds after calling them to account. Allah (the Exalted) is most just and wise in His judgment. He is a merciful judge who takes His servants to account

and deals with them on the basis of justice.

Application

Knowing that Allah (the Exalted) is the Judge motivates believers to concern themselves with their deeds. They are utterly aware of their meeting with their Lord and that they will be held accountable for their actions. Thus they consider Allah (the Exalted) in all of their deeds, striving to obey Him.

98. *Al-Hannân*: The Compassionate

Proof from the Sunnah:

It was narrated by Anas (May Allah be pleased with him):

«While I was sitting with the Prophet of Allah (bpuh) in the mosque, a man was offering prayer. (In the course of his prayer) the man said: O Allah. Behold, I beg of You because unto You belongs all the praise. There is none worthy of worship other than You, the Compassionate, the Originator of the heavens and the earth. O Lord of Majesty and Glory, O Living, Eternal One, of You I beg.

Whereupon the Prophet of Allah (bpuh) said: (This man) called upon Allah by His most sublime name. When He is called upon by that name He responds, and when He is besought in that name He bestows.» (a sound hadith recorded by Abu Dâwood and an-Nasâ'i)

Tafseer

Allah (the Exalted) is the most caring, sympathetic, kind, understanding, and compassionate. He has mercy on His creatures, is concerned with the suffering of His believing slaves and alleviates their suffering.

Application

Knowing that Allah (the Exalted) is the Compassionate fills the heart of believers with love for Him. They are filled with contentment and peace, knowing that Allah is kind and compassionate. They are constantly thankful to Allah (the Exalted) for His compassion and mercy; as a result, they recognize the benefit of compassion, so they are compassionate with people as much as they can be.

Supplication

As mentioned in the hadith above.

99. *Al-Hayy*: The Modest

Proof from the Sunnah:

Ya‘lâ ibn Umayyah related that the Messenger of Allah (bpuh) said:

«Allah is **Modest** and He veils. He loves modesty and veiling. Therefore, if any of you takes a bath, let him veil himself.» (authenticated by al-Albâni)¹⁵²

Salmân al-Fârsi (May Allah be pleased with him) said that the Prophet (bpuh) said:

«Verily Allah is **Modest** and Honourable. If a person lifts his hands to Him (in supplication), He is shy to return them empty and disappointed.» (a sound hadith recorded by Abu Dâwood and an-Nasâ‘i)

Tafseer

Allah (the Exalted) is modest and shy, free from vanity, egotism, boastfulness, or great pretensions. His veil is a veil of light, and He loves modesty for His servants as well.

Application

Knowing that Allah (the Exalted) is the Modest encourages Muslim servants of Allah to be modest in their dress and shy regarding their bodies. They wear loose clothes that do not show off their shapes. Female servants of Allah are proud to wear their hijab in public, knowing that Allah (the Exalted) Himself is Modest.

100. Al-Jameel: The Beautiful

Proof from the Sunnah:

‘Abdullâh ibn Mas‘ood narrated that the Prophet (bpuh) said:

«Most certainly, Allah (the Exalted) is **Beautiful**, and He loves beauty.» (Muslim)

Tafseer

Allah (the Exalted) is beautiful in His essence, His names and attributes, and His actions. Allah (the Exalted) adorned this universe with great beauty and splendour. Certainly, the One Who made this beautiful world is more deserving of the beauty Himself.

Application

Knowing that Allah (the Exalted) is the Most Beautiful fills His servants with awe and love of Allah. They look forward eagerly to meeting with Him and setting their eyes on His beauty. They know that the

believers will see Allah (the Exalted) on the Day of Resurrection; Abu Hurayrah (May Allah be pleased with him) related:

«People asked: O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?

The Prophet responded: Do you have any difficulty in seeing the moon on a full moon night?

They replied: No, O Allah's Messenger.

He asked: Do you have any difficulty in seeing the sun when there are no clouds?

They replied: No, O Allah's Messenger.

He said: So you will see Him, like that. Allah (the Exalted) will gather all the people on the Day of Resurrection and say: Whoever worshipped something (in the world) should follow that (which they worshipped). So whoever worshipped the sun will follow the sun, whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, will follow those deities. And there will remain only this nation with its good people (or its hypocrites; the sub-narrator, Ibrahim, is in doubt.) Allah will come to them and say: I am your Lord. They will (deny Him and) say: We will stay here until our Lord comes, for when our Lord comes, we will recognize Him. So Allah will come to them in His appearance which they know, and will say: I am your Lord. They will say: You are our Lord. So they will follow Him.» (Bukhari)

Believers know that they will see Allah (the Exalted) in paradise.

«Suḥayb ar-Roomi (May Allah be pleased with him) narrated that the Prophet (bpuh) said: When those deserving of paradise would enter paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Have You not brightened our faces? Have You not made us enter paradise and saved us from hellfire?

He (the narrator) said: Allah (the Exalted) would lift the veil (from their eyes), and of the things given to them, nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.» (Muslim and at-Tirmidhi)

The servants of Allah look forward to that. They strive to obey Allah (the Exalted) and to please Him in everything that they say and do, so that they will have the great opportunity to look upon Allah's beauty.

101. *Al-Jawâd*: The Magnanimous

Proof from the Sunnah:

Şâlih ibn Abi Ḥasan said:

«I heard Sa'eed ibn al-Musayyab say: Verily Allah (the Exalted) is good, He loves goodness; Pure, He

loves purity; Generous, He loves generosity; and **Magnanimous**, He loves magnanimity. Therefore, clean your courtyards and do not be like the Jews.» (recorded by at-Tirmidhi; a reliable hadith according to al-Albâni)

Tafseer

Allah (the Exalted) is very generous, giving, benevolent and noble. Another hadith gives further proof of His magnanimity:

«My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon. O My servants, you can neither do Me any harm nor can you do Me any good. O My servants, even if the first amongst you and the last amongst you and even the whole human race, and that of the jinn as well, become (equal in) God-consciousness like the heart of a single person amongst you, nothing would add to My power. O My servants, even if the first amongst you and the last amongst you, and the whole human race and that of the jinn as well, in unison become the most wicked, (all beating) like the heart of a single person, it would cause no loss to My power. O My servants, even if the first amongst you and the last amongst you and the whole human race and that of the as well, all stand on one open plain and you ask Me, and I confer upon every person what he asks for, it would not, in any way, cause any loss to Me (more) than that which is caused to the ocean by dipping a needle into it. My servants, what is for you I shall reward you for it, so if anyone whose deeds I am recording finds good, they should praise Allah and those who do not find that should not blame anyone but their own selves.» (Muslim)

Allah is above seeking revenge or being resentful; rather He is generous in forgiving, unselfish and gracious.

Application

Knowing that Allah (the Exalted) is Magnanimous shows His servants the excellence of magnanimity and generosity. They look at their life and see the wonderful things that Allah (the Exalted) has given to them, and they hope for even more wonderful things to come in paradise as a result of Allah's magnanimity. They realize that they need to implement this characteristic in their own lives with those around them, and they know that they will be rewarded generously for doing so.

102. *Al-Mannân*: The Benefactor

Proof from the Sunnah:

It was narrated by Anas (May Allah be pleased with him):

«While I was sitting with the Prophet of Allah (bpuh) in the mosque, a man was offering prayer. (In the course of his prayer) the man said: O Allah. Behold, I beg of You because unto You belongs all the praise. There is no god but You, the Benefactor, the Originator of the heavens and the earth. O Lord of Majesty and Glory, O Living, Eternal One, of You I beg.

Whereupon the Prophet of Allah (bpuh) said: (This man) called upon Allah by His most sublime name. When He is called upon by that name He responds, and when He is besought in that name He bestows.» (a sound hadith recorded by Abu Dâwood and an-Nasâ'i)

Tafseer

Allah (the Exalted) is bountiful and giving. He is “the Benefactor, the Generous One who is kind and who gives generously from His bounty.”¹⁵³ His generosity is overwhelming with compassion and kindness.

Application

Knowing that Allah (the Exalted) is the Benefactor encourages believers to be giving and beneficent. They know that this will bring great reward for them in the next life. They are grateful to Allah (the Exalted) for being bountiful, and therefore they become aware of the benefits and goodness that come from such a characteristic. Hence they strive to be so.

Supplication

As mentioned in the hadith above:

«O Allah. Behold, I beg of You because unto You belongs all the praise. There is no god but You, the Benefactor, the Originator of the heavens and the earth. O Lord of Majesty and Glory, O Living, Eternal One, of You I beg.» (a sound hadith recorded by Abu Dâwood and an-Nasâ'i)

103. Al-Mu'akhkhir: The Deferrer

Proof from the Sunnah:

‘Ali (May Allah be pleased with him) reported that the Prophet of Allah (bpuh) used to say between tashahhud and tasleem (of prayer):

«O Allah. Forgive me for that which I expedite and for that which I defer, for that which I conceal and for that which I reveal, for that where I transgress, and also for that sin of mine whereof You are better aware

than I. You are the Expediter, and You are **the Deferrer**. There is none worthy of worship but You.» (Bukhari and Muslim)

Abu Moosâ al-‘Ash‘ari (May Allah be pleased with him) reported, on the authority of his father, that Allah’s Messenger (bpuh) used to supplicate in these words:

«O Allah, forgive me my faults, my ignorance, my immoderation in my concerns. You are better aware (of my affairs) than myself. O Allah, grant me forgiveness (for the faults which I committed) seriously or otherwise (and which I committed inadvertently and deliberately). All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public, and You are better aware of (them) than myself. You are the Expediter and **the Deferrer**, and over all things You are Omnipotent.» (Bukhari)

Ibn ‘Abbâs (May Allah be pleased with him) narrated that when the Prophet (bpuh) got up at night to offer tahajjud prayer, he used to say:

«O Allah! All the praises are for you. You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth. All the praises are for You; You are the Sovereign of the heavens and the earth. All the praises are for You; You are the Truth, and Your Promise is the truth, and to meet You is true. Your Word is the truth, and paradise is true, and hell is true, and all the prophets (peace be upon them) are true. Muhammad (bpuh) is true, and the Day of Resurrection is true. O Allah! I surrender (my will) to You. I believe in You and depend on You and repent to You. With Your help, I argue (with my opponents, the non-believers), and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed. You are the Expediter and **the Deferrer**. There is none to be worshipped but you.» (Bukhari)

Tafseer

Allah (the Exalted) delays or slows whatever He wills. He defers and holds back whomsoever He wills in accordance with His wisdom.

Application

Knowing that Allah (the Exalted) is the Deferrer instils uneasiness in believers. They fear what Allah by His power can do to them if they are disobedient to Him; thus, they strive to follow Allah’s laws. At the same time, they know that Allah (the Exalted) is in complete control of their destinies; therefore, they seek help from Allah.

Supplication

As mentioned in the hadiths above.

104. *Al-Muhsin*: The Charitable

Proof from the Sunnah:

Samrah narrated that the Prophet (bpuh) said:

«Verily, Allah (the Exalted) is **Charitable**, so be charitable.»¹⁵⁴

Tafseer

Allah (the Exalted) is benevolent, generous, bountiful, kind, and compassionate. He is charitable to His creatures whether they are believers or not, and this is a great example of His charity and kindness.

Application

Knowing that Allah (the Exalted) is Charitable brings amazement upon the servants of Allah (the Exalted). They are astonished at Allah's kindness and generosity and at how wonderful and excellent a Lord He is. They are overwhelmed with love for the Most Charitable One. Understanding the greatness of being charitable, and the benefit to society, the servants of Allah (the Exalted) give in charity as much as they can, seeking the reward of the Hereafter and following the illustrious example of Allah (the Exalted).

105. *Al-Muqaddim*: The Expediter

Proof from the Sunnah:

‘Ali reported that the Prophet of Allah (bpuh) used to say between tashahhud and tasleem (of prayer):

«O Allah. Forgive me for that which I expedite and for that which I defer, for that which I conceal and for that which I reveal, for that where I transgress, and also for that sin of mine whereof You are better aware than I. You are **the Expediter**, and You are the Deferrer. There is none worthy of worship but You.» (Bukhari and Muslim)

Abu Moosâ al-‘Ash‘ari (May Allah be pleased with him) reported, on the authority of his father, that Allah's Messenger (bpuh) used to supplicate in these words:

«O Allah, forgive me my faults, my ignorance, my immoderation in my concerns. And You are better aware (of my affairs) than myself. O Allah, grant me forgiveness (for the faults which I committed) seriously or otherwise (and which I committed inadvertently and deliberately). All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in

privacy or in public, and You are better aware of (them) than myself. You are **the Expediter** and the Deferrer, and over all things You are Omnipotent.» (Bukhari and Muslim)

Ibn ‘Abbâs (May Allah be pleased with him) narrated that when the Prophet (bpuh) got up at night to offer tahajjud prayer, he used to say:

«O Allah! All the praises are for you. You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth, and all the praises are for You; You are the Sovereign of the heavens and the earth. All the praises are for You; You are the Truth, and Your Promise is the truth, and to meet You is true. Your Word is the truth, and paradise is true, and hell is true, and all the prophets (peace be upon them) are true. Muhammad (bpuh) is true, and the Day of Resurrection is true. O Allah! I surrender (my will) to You. I believe in You and depend on You and repent to You. With Your help, I argue (with my opponents, the non-believers), and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed. You are the **Expediter** and the Deferrer. There is none to be worshipped but you.» (Bukhari)

Tafseer

Allah (the Exalted) hastens or speeds what He wills. He puts forward and favours whomsoever He wills from His creation.

Application

Knowing that Allah (the Exalted) is the Expediter implants in the hearts of Muslims a sense of satisfaction with Allah’s will. They are content with the positions in life that Allah has given them. They continue to strive to reach their goals, at the same time understanding that Allah (the Exalted) is in control of all events in life, and that He is the Expediter.

Supplication

As mentioned in the hadiths above.

106. Al-Muqâllibul-Quloob: The One Who Turns Hearts

Proof from the Sunnah:

Narrated ‘Abdullâh (May Allah be pleased with him):

«When taking an oath, the Prophet (bpuh) very often used to say: No, by the **One Who turns hearts.**» (Bukhari)

«‘Abdullâh ibn ‘Amr ibn al-‘Âṣ (May Allah be pleased with him) reported that he heard Allah’s Messenger (bpuh) say: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes.

Then Allah’s Messenger (bpuh) said: O Allah, the **One Who turns hearts**, turn our hearts to Your obedience.» (Muslim, at-Tirmidhi and Aḥmad)

Tafseer

Allah (the Exalted) turns the hearts either to Him and Islam or away from Him and Islam, so we ask Allah (the Exalted) to turn our hearts toward Him. He (the Exalted) says:

{And We will **turn away their hearts** and their eyes just as they refused to believe in it [the revelation] the first time. And We will leave them in their transgression, wandering blindly.}

(Qur’an 6:110)

Al-Qurṭubī stated, “The Ummah has agreed that Allah has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief.”¹⁵⁵

Abu Hurayrah (May Allah be pleased with him) related that the Prophet (bpuh) said:

«When a believer sins, there is a black spot on his heart, and if he repents and asks pardon, his heart is polished. But if he sins more, it increases until it gains ascendancy over his heart. That is the covering mentioned by Allah the Most High:

{No! Rather, the stain has covered their hearts of that which they were earning.} *(Qur’an 83:14)*» (a reliable hadith recorded by at-Tirmidhi and Ibn Mâjah)

Aṭ-Ṭabari recorded this report by al-A‘mash:

Mujâhid showed us by using his hand and said, “Our companions considered the heart like this” - meaning the palm of the hand - “When the servant commits a sin, a part of it is closed up” - and he demonstrated by curling up his little finger like this - “and when he commits a sin it is closed up” - and he demonstrated by curling up another finger - “and when he commits a sin it is closed up” - and he demonstrated by curling up another finger like this, until he had curled up all his fingers. He said, “Then it is impressed with a seal.”¹⁵⁶

Application

Staying away from sins is vital because Allah (the Exalted) is the One Who turns the hearts. Believers do not want Allah to turn their hearts away from Islam, so they not only obey Allah’s commands but also supplicate to Allah to keep their hearts firm upon faith.

107. *Al-Mus‘ir*: The Price-Setter

Proof from the Sunnah:

Anas ibn Mâlik (May Allah be pleased with him) narrated:

«Prices increased greatly during the lifetime of the Messenger of Allah (bpuh), and so the people said: O Messenger of Allah! Prices have become very high, so set them for us. He (bpuh) said: Verily, it is Allah Who **sets the prices**, the Constrictor, the Munificent, the Provider. Indeed I hope to meet my Lord without any one of you holding against me any act of injustice with respect to blood or wealth.» (a sound hadith recorded by Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

Tafseer

Allah (the Exalted) is the One Who sets the prices. He sets the conditions and is in complete control of everything that occurs.

Application

Knowing that Allah (the Exalted) is the Price-Setter settles the hearts of His servants as they become aware of Allah’s complete control of circumstances. They are grateful to Him for whatever sustenance that He has given them, understanding that it is Allah (the Exalted) Who gives wealth and controls prices. If they are in need, they seek help from Allah, the giver of wealth and sustenance; thus, they are satisfied with what Allah (the Exalted) has willed, including rising prices and prices that go down.

108. *Al-Mu‘ṭee*: The Giver

Proof from the Sunnah:

Mu‘âwiyah (May Allah be pleased with him) narrated that Allah’s Messenger (bpuh) said:

«If Allah (the Exalted) wants to do good for somebody, he makes him comprehend the religion (Islam). I am but a distributor, and Allah is **the Giver**.» (Bukhari)

Tafseer

Allah (the Exalted) is the Giver of wealth and knowledge. He is generous and bountiful. He provides for His servants their needs. He is the giver of security and the giver of peace. He is the giver of sustenance and the most magnanimous giver.

Application

Knowing that Allah is the Giver inspires Muslims to supplicate to Him. They are aware that Allah (the Exalted) is the only One who can answer supplications, and that ultimately He is the One who gives sustenance and knowledge to whom He wills. In addition, Muslims are grateful to Allah (the Exalted) for the amount of wealth and knowledge that He has bestowed upon them.

109. *Al-Qâbiḍ*: The Constrictor

Proof from the Sunnah:

Anas ibn Mâlik (May Allah be pleased with him) narrated:

«Prices increased greatly during the lifetime of the Messenger of Allah (bpuh), and so the people said: O Messenger of Allah! Prices have become very high, so set them for us.

He (bpuh) said: Verily, it is Allah Who sets the prices, the **Constrictor**, the Munificent, the Provider. Indeed I hope to meet my Lord without any one of you holding against me any act of injustice with respect to blood or wealth.» (a sound hadith recorded by Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

Tafseer

Allah (the Exalted) is the restrainer and the withholder. He takes and constricts the wealth and sustenance of His creation as He wills.

Application

Knowing that Allah (the Exalted) is the Constrictor fills Muslims with awe and fear of Allah. They understand that they must surrender to Allah in obedience, worship, and supplication, as a means of seeking Allah's love. In this way, they seek to avoid having their sustenance constricted by Allah. They know that if Allah (the Exalted) holds back wealth from them, that it is a test for them. Being patient with it and striving to help themselves, while turning to Allah, is the manner in which to succeed. They are always grateful to Allah (the Exalted), even if they do not have much materially.

110. *Ar-Rafeeq*: The Gentle

Proof from the Sunnah:

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«Truly, Allah is **Gentle**; He loves gentleness and He gives, as a result of it, what He does not give for harshness.» (a sound hadith recorded by Aḥmad, Abu Dâwood and Ibn Mâjah)

‘Â’ishah (May Allah be pleased with her) related that the Prophet (bpuh) said:

«Truly, Allah is **Gentle**; He loves gentleness in all matters.» (Bukhari and Muslim)

Tafseer

Allah (the Exalted) is kind, compassionate, and gentle. He showers His servants with mercy and forgiveness. He loves gentleness and embodies with perfection the greatest gentleness and benevolence.

Application

Knowing that Allah (the Exalted) is Gentle infuses believers with love and admiration for Allah. They recognize the benefit of kindness and gentleness, and thus they try to apply these traits within their own relationships.

111. *As-Sateer*: The One Who Veils

Proof from the Sunnah:

Ya‘lâ ibn Umayyah narrated that the Messenger of Allah (bpuh) said:

«Allah (the Exalted) is Modest and **He veils**. He loves modesty and veiling. Therefore, if any of you takes a bath, let him veil himself.» (authenticated by al-Albâni)¹⁵⁷

Tafseer

Allah (the Exalted) veils or covers Himself. It is reported that He has a veil of light. Abu Moosâ (May Allah be pleased with him) reported:

«The Messenger of Allah (bpuh) was standing amongst us, and he told us five things. He said: Verily the Exalted and Mighty Allah does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His **veil** is the light. If he were to withdraw it (the veil), the splendour of His countenance would consume His creation as far as His sight reaches.» (Muslim)

Application

Knowing that Allah (the Exalted) is the One Who Veils humbles Muslims. They are impressed with Allah’s modesty, so they seek to be humble and modest. Female Muslims are inspired to follow Allah’s command to veil themselves, knowing that Allah (the Exalted) Himself is the One Who veils.

112. *As-Sayyid*: The Master

Proof from the Sunnah:

‘Abdullâh ibn ash-Shakheer narrated:

«A man came to the Prophet (bpuh) and said: You are the master of Quraysh.

The Prophet (bpuh) said: **The Master** is Allah (the Exalted).

The man said: You are the best of them in speech and the most generous of them.

The Prophet (bpuh) said: Let not any of you exaggerate in his speech, then Satan will not pull him along.»
(a sound hadith recorded by Abu Dâwood)

Tafseer

Allah (the Exalted) is the Master, who is perfect. He is the One to whom the entire creation turns to satisfy their needs. He is the Master of everyone and everything.

Application

Knowing that Allah (the Exalted) is the Master causes His servants to fall prostrate to Him in submission. They recognize Allah (the Exalted) as the Lord and Master of all things and the only One worthy of being worshipped. Thus they turn to Allah by following His commands and staying away from what He has prohibited.

113. *Ash-Shâfy*: The One Who Cures

Proof from the Sunnah:

Narrated ‘Â’ishah (May Allah be pleased with her):

«Whenever Allah’s Messenger (bpuh) paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying: Take away the disease, O the Lord of the people! Cure him, as You are the **One Who cures**. There is no cure but Yours, a cure that leaves no disease.» (Bukhari and Muslim)

Tafseer

Allah (the Exalted) is the One Who cures people of their illnesses and ailments. He is the healer. He cures diseases of the heart, and He cures illnesses of the soul. When someone takes knowledge from the Qur’an and Sunnah, Allah cures them from false beliefs, sinfulness, and ingratitude to Allah.

Şuhayb (May Allah be pleased with him) narrated the story of the People of the Ditch, as told by Allah’s Messenger (bpuh). It describes a boy who was being trained to take over as the king’s sorcerer.

Whenever he went to be trained by the elderly sorcerer, he stopped and sat with a monk first. The boy was confused about whether the sorcerer or the monk was right, until Allah (the Exalted) sent him a sign showing him that the monk was the correct one. When he told the monk what had happened, the monk informed him that he would be put on trial, and he asked the boy not to tell the authorities about him.

«...The boy used to treat the people suffering from congenital blindness, leprosy, vitiligo and other diseases. A blind courtier of the king heard about the boy.

He came and brought a number of gifts for the boy and said: All these gifts are for you on condition that you cure me.

The boy said: I do not cure anybody. **It is only Allah (Alone) Who cures (people).** So if you believe in Allah, and invoke Allah, He will cure you.

He then believed in Allah, and Allah cured him. Later the courtier came to the king and sat at the place where he used to sit before.

The king asked him: Who has given you back your sight?

The courtier replied: My Lord (Allah).

The king asked: Have you got another lord than I?

The courtier answered: My Lord—and your Lord—is Allah.

The king got hold of him and tortured him until he informed him about the boy, so the boy was brought. The king said to the boy: Young man, has your (knowledge of) sorcery reached to the extent that you cure the blind, lepers, vitiligo patients and so forth?

The boy replied: I do not cure anybody. **It is only Allah (Alone) Who cures.**

Then the king got hold of him and tortured him until the boy informed him about the monk...» (Muslim)

The king killed the monk and ordered the boy killed, but his courtiers were unable to kill him. Finally, the king did as the boy suggested and shot an arrow at him after saying, “In the name of Allah, the Lord of the boy,” and the boy was thus martyred. As a result, the people (who witnessed this) all professed their belief in his Lord (Allah), and the king commanded that they be thrown into ditches and burned alive.

Application

Knowing that Allah (the Exalted) is the One Who Cures encourages His servants to seek healing and cures from Allah. They utilize the known remedies recommended by the Prophet (bpuh), such as adopting a balanced, healthy lifestyle, and making use of black seed and honey; and with the name of Allah (the Exalted) they take them and other natural remedies or medicines. They supplicate to Allah with the authentic supplications taught by the Prophet (bpuh) for when one is sick, and they put their faith in Allah

for a cure.

Supplication

As mentioned in the hadith narrated by ‘Ā’ishah (May Allah be pleased with her) above.

114. *As-Subboḥ*: The Perfect

Proof from the Sunnah:

‘Ā’ishah (May Allah be pleased with her) narrated that the Messenger of Allah (bpuh) used to say, while bowing and prostrating:

«**Perfect** and Pure (He is), Lord of the angels and the spirit (Gabriel).» (Muslim)

Tafseer

Allah (the Exalted) is the exalted One and is praised extensively. “The meaning of *Subboḥ* is freedom from any imperfection, shortcoming or partner and everything that is not fitting for Divinity.”^{[158](#)}

Application

Knowing that Allah (the Exalted) is the Perfect infuses believers with awe and respect for the Perfect Lord of the universe. They become intently aware of their own imperfections and are humbled as a result. They are subdued and filled with devotion to Allah (the Exalted), the Perfect One.

Supplication

As mentioned in the hadith above.

115. *Aṭ-Ṭayyib*: The Good

Proof from the Sunnah:

«Abu Hurayrah (May Allah be pleased with him) related that the Messenger of Allah (bpuh) said: O people, Allah is **Good** and He therefore accepts only that which is good. Allah commanded the believers as He commanded the Messengers by saying:

{O messengers, eat the good food and work righteousness. Indeed, I, of what you do, am Knowing.}

(*Qur’an* 23:51)

And He said:

{O you who have believed, eat from the good [lawful] things which We have provided for you}
(Qur'an 2:172)

He then made mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication:) O Lord, O Lord – while his diet is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How then can his supplication be accepted?» (Muslim)

Tafseer

Allah (the Exalted) is pure and good. He has only exceptional qualities; qualities of perfection. He is the most excellent, superior, bountiful, and virtuous. His lordship is supreme. His attributes and self are majestic and marvellous.

Application

Knowing that Allah (the Exalted) is the Good inspires His servants to seek goodness in their lives through their speech and deeds. They eat only that which is lawful and good, and they worship Allah according to the best example, that of the Prophet Muhammad (bpuh). They make sure that their intentions are good and purely for the sake of Allah (the Exalted).

116. *Al-Witr*: The Single

Proof from the Sunnah:

Abu Hurayrah (May Allah be pleased with him) related that the Messenger of Allah (bpuh) said:

«Allah has ninety-nine names, one hundred less one; whoever memorizes and comprehends them enters paradise, and Allah is Witr (one) and loves ‘the Witr’ (things in odd numbers).» (Bukhari)

‘Ali (May Allah be pleased with him) narrated that the Prophet of Allah (bpuh) said:

«Allah is **Single**; He loves what is odd in number. Therefore, pray the witr prayer at night, O people of the Qur'an.» (a sound hadith recorded by at-Tirmidhi and Ibn Mâjah)

Tafseer

Allah (the Exalted) is the One, the Only, the Single. He has no partners. He is the only deity worthy of worship and the only creator and Lord of the universe.

Application

Knowing that Allah (the Exalted) is Single motivates Muslims to direct all of their worship to Him alone, Who has no partner or associate. They become aware that there is no need to seek intermediaries with Allah, and that Allah (the Exalted) alone is the One who answers prayers and has power over all things. They are prompted through this knowledge to devote themselves to the Single, the Creator, the Lord of the worlds.

Chapter Eight: The Attributes of Allah (the Exalted)

As mentioned, Allah (the Exalted) has many more attributes than names. This is because all of His names refer to attributes that belong to Him, while He possesses many attributes that do not have names associated with them. In order to further gain knowledge of Allah (the Exalted), and to draw closer to Him, we will discuss some of Allah's attributes.

For each attribute, we have brought its proof from the Qur'an and/or the Sunnah of the Messenger of Allah (bpuh). We have included some explanation (tafseer) of the attribute, then we have incorporated the significance of this attribute to individuals - that is, a means for them to relate this knowledge within their lives. We have grouped the attributes according to similarities among them; for some groups, the tafseer and the significance to the individual are mentioned at the beginning of the group, since they relate to all of the attributes in that group. For some of the attributes, we have also included authentic supplications from the Prophet (bpuh) that utilize that attribute.

We have chosen sixty-two attributes to discuss. Certainly Allah (the Exalted) has more; however, we decided to choose the ones that are interesting and significant, which have authentic proofs. Also, we did not wish to be repetitive by including many with similar meanings.

The attributes of Allah (the Exalted) have been arranged in two groups: attributes of negation (that negate any possibility of faults and shortcomings associated with Him) and attributes of affirmation (that affirm His great qualities). The attributes of affirmation are further classified into those of essence (referring to the essence of His self) and those of action (referring to actions that He has the ability to do).

Attributes of Negation

Negating Disbeliever's Claims

This first group of attributes comprises negations of false claims about Allah (the Exalted) that were made by the disbelievers.

1. Does Not Give Birth, Was not Born

Verses from the Qur'an:

{Say [O Muhammad (bpuh)]: He is Allah, [the] One. *Allah-uş-Şamad* [the Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks]. He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.} [159](#)

(Qur'an 112:1-4)

{They say: Allah has taken a son. –Exalted is He [above that which they say]! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him, Originator of the heavens and the earth. When He decrees a matter, He only says to it: Be! –And it is.}

(Qur'an 2:116-117)

{[He is] Originator of the heavens and the earth. **How could He have a son** when He does not have a companion [spouse] and He created all things? And He is, of all things, Knowing.}

(Qur'an 6:101)

{And they say: The Most Merciful has taken [for Himself] a son. You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation that they attribute to the Most Merciful a son. **And it is not appropriate for the Most Merciful that He should take a son.** There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. He has enumerated them and counted them a [full] counting, and all of them are coming to Him on the Day of Resurrection alone.}

(Qur'an 19:88-95)

Narrations of the Prophet Muhammad (bpuh):

Abu Hurayrah (May Allah be pleased with him) reported that the Prophet (bpuh) said:

«Allah (the Exalted) says: The son of Adam tells a lie about Me, though he does not have the right to do so. He abuses me, though he does not have the right to do so. As for his telling a lie about Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need. **I beget not, nor was I begotten,** and there is none like unto Me.» (Bukhari and an-Nasâ'i)

Abu Moosâ al-‘Ash‘ari (May Allah be pleased with him) said that the Prophet (bpuh) said:

«None is more forbearing than Allah with the harmful and annoying words He hears (from people). **They ascribe children to Him,** yet He bestows upon them health and provision.» (Bukhari and Muslim)

Tafseer

Allah (the Exalted) does not have any child, parent, or spouse. Far is He removed from having a son or daughters, as is ascribed to Him by some people. All that is in the heavens and the earth belongs to Him. He created everything out of nothing, and He is nothing like His creation. Suggesting that Allah was begotten or has begotten is to ascribe weakness to Him and to liken Him to His creation. Allah (the Exalted) is high above that; He is the only Lord and Creator of everything that exists.

Allah (the Exalted) responds to the claims - by the Christians, Jews and the polytheistic Arabs - that the angels are Allah's daughters, and that Jesus (peace be upon him) is His son. He accuses them all of lying and invalidates their claims by saying:

{to Him belongs whatever is in the heavens and the earth}

(*Qur'an 2:116*)

The truth is not what they claim, because to Him belongs what is in the heavens and on the earth, which He is free to do with as He wills. A child is a product of two equal entities, but Allah (the Exalted) does not have an equal; therefore, He cannot have a child. His majesty and greatness are unique, and there is none like Him.

Significance

Allah's not having children and not having been born proves the greatness and lordship of Allah (the Exalted). Since all things belong to Him, and He is greater than a mere human being, He is thus the only One worthy of being worshipped. Hence, the servants of Allah devote their worship to Allah (the Exalted) alone.

Supplication

The following was narrated by 'Abdullâh ibn Khubayb:

«We grew thirsty, and it had become dark while we were waiting for the Messenger of Allah (bpuh) to lead us in prayer. Then when he came out he took me by my hand and said: Say.

Then he was silent. He said again: Say.

So I asked: What should I say?

He said: Say:

{Say: He is Allah, the One...} (*Soorat al-Ikhlâs*), and the two chapters of refuge (al-Falaq and an-Nâs) at the beginning of the evening and the morning, three times (each). They will be sufficient for you two times every day.» (a reliable hadith recorded by at-Tirmidhi and an-Nasâ'i)

2. Nothing Equal or Comparable to Him

Verses from the Qur'an:

{Say [O Muhammad (bpuh)]: He is Allah, [the] One. *Allah-uş-Şamad* [the Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks]. He begets not, nor was He begotten, and **there is none co-equal or comparable unto Him.**} [160](#)

(Qur'an 112:1-4)

{...**There is nothing like unto Him**, and He is the Hearing, the Seeing.}

(Qur'an 42:11)

{...**Do you know of any similarity to Him?**}

(Qur'an 19:65)

Tafseer

Allah (the Exalted) is beyond our total comprehension. He is nothing like anything with which we are familiar. Nothing is similar to Him, and He is not like His creatures in any way at all. He is not (in any manifestation) a human being, as Christians make Him out to be. He is greater than the imperfection of His creatures. He is unique, self-sufficient, and without equal.

Everything we know or that we can imagine is confined to the realm of sensory experience, whereas Allah is beyond the confines of space and time. He is nothing like any notion or idea anyone may have of Him in his mind...He is free of all limitations and shortcomings...Anyone who thinks of his god as an old man, or as someone sitting up in the sky, with a son sitting on his right, has not recognized his Lord. Islam appeals to the human being to use his rationality to affirm the non resemblance of the creator, and warns of the terrible consequences for those who refuse to do so. [161](#)

Significance

Allah's not being like the creation in any way also proves that Allah (the Exalted) is the only deity worthy of worship. It shows His Eminence and Magnificence and illustrates that He is the true Lord of the universe. Indeed, his creation has imperfections inherently, but Allah (the Exalted) has none and is greater than all things.

Negating Weakness

This group of attributes of negation describes weaknesses that Allah (the Exalted) does not possess. Far is He above having any imperfections or shortcomings. The items here are certain weaknesses that are

specifically mentioned in the Qur'an and the Sunnah, but which are explicitly denied by Allah.

Significance

These attributes show that Allah (the Exalted) is perfect and thus worthy of being worshipped. They foster a sense of awareness in the believers that they cannot hide or escape from Allah, so the believers consider their actions and make them pleasing to Allah (the Exalted).

3. Does Not Sleep or Become Drowsy

Verse from the Qur'an:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. **Neither drowsiness overtakes Him nor sleep.** To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.}

(Qur'an 2:255)

Narration of the Prophet Muhammad (bpuh):

Abu Moosâ (May Allah be pleased with him) reported:

«The Messenger of Allah (bpuh) was standing amongst us, and he told us five things. He said: Verily the Exalted and Mighty Allah **does not sleep, and it does not befit Him to sleep.** He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the light. If He were to withdraw it (the veil), the splendour of His countenance would consume His creation as far as His sight reaches.» (Muslim)

Tafseer

According to Ibn Katheer:

No shortcoming, unawareness or ignorance ever touches Allah. Rather, He is aware of, and controls what every soul earns, has perfect watch over everything, nothing escapes His knowledge, and no secret matter is secret to Him. Among His perfect attributes, is the fact that He is never affected by slumber or sleep. Therefore, Allah's statement indicates that no unawareness due to slumber ever overtakes Allah.^{[162](#)}

4. Does Not Die

Verse from the Qur'an:

{And rely upon the Ever-Living who **does not die**...}

(Qur'an 25:58)

Tafseer

Allah (the Exalted) is Eternal, Ever-Lasting, and Ever-Living. He is the First and the Last. He has always existed and always will.

5. No Weariness Touches Him

Verses from the Qur'an:

{And We did certainly create the heavens and earth and what is between them in six days, and **there touched Us no weariness**.}

(Qur'an 50:38)

{Do they not see that Allah, Who created the heavens and the earth, and **was not wearied by their creation**, is Able to give life to the dead? Yes, He surely is Able to do all things.} [163](#)

(Qur'an 46:33)

Tafseer

The Christians and Jews make the false claim that Allah rested after creating the heavens and the earth. Allah (the Exalted) negates their claim with these verses. No sleep, exhaustion, or weariness ever affects Allah (the Exalted).

6. Does Not Do Things without Purpose

Verses from the Qur'an:

{Then did you think that We created you **uselessly** and that to Us you would not be returned?}

(Qur'an 23:115)

{And We did not create the heaven and the earth and that between them **aimlessly**...}

(Qur'an 38:27)

{And We did not create the heavens and earth and that between **them in play**.}

Tafseer

Ibn Katheer explained:

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers.^{[164](#)}

Allah (the Exalted) also says:

{Does the human think that he will be left neglected?}

(Qur'an 75:36)

Left neglected means left without being commanded and bidden. The disbelievers believe that Allah created them with no purpose, so they take this life as a place of enjoyment. Thus, they have attributed to Allah a fault. But, we must negate this fault from Allah.^{[165](#)}

{We did not create the heavens and earth and what is between them except in truth and [for] a specified term...}

(Qur'an 46:3)

‘Except in truth’ means not haphazardly or in idle play, but with a just purpose. We know the purpose of Allah’s creation of humankind:

{And I did not create the jinn and humankind except to worship Me.}

(Qur'an 51:56)

7. Does Not Forget

Verses from the Qur'an:

{[Gabriel said]: And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And **never is your Lord forgetful**}

(Qur'an 19:64)

{[Moses] said: The knowledge thereof is with my Lord in a record. **My Lord neither errs nor forgets.**}

(Qur'an 20:52)

Tafseer

According to Ibn Katheer's tafseer:

This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allah has declared Himself above such deficiencies.¹⁶⁶

It is necessary to discuss here the following verses from the Qur'an:

{The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient.}

(Qur'an 9:67)

{And it will be said: Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.}

(Qur'an 45:34)

Allah (the Exalted), as explained, does not forget, so these verses do not refer to Allah (the Exalted) having a memory lapse. He is greater than that. He will not instantly forget these evil people. Rather, the meaning of 'forget', in this case, is to ignore them and throw them into the Fire. Ibn Katheer mentioned that this means "by treating them as if He has forgotten them."¹⁶⁷

8. Does Not Need Sustenance

Verses from the Qur'an:

{Say: Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and **is not fed**?...}

(Qur'an 6:14)

{I do not want from them any provision, nor do I want them to feed Me.} Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

(Qur'an 51:57-58)

Narration of the Prophet Muhammad (bpuh):

«Abu Hurayrah narrated that a man from the Anṣâr, from the area of Qubâ, invited the Prophet (bpuh) to eat some food, and we went along with the Prophet (bpuh).

When the Prophet (bpuh) ate and washed his hands, he said: All praise is due to Allah (the Exalted), Who feeds but **is never fed**. He bestowed bounty unto us, gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favour He has given us. All praise is due to Allah, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him. All thanks and praises are due to Allah, Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honoured us above many of His creatures. All praise is due to Allah, Lord of all that exists.» (a sound hadith recorded by an-Nasâ'i and al-Ḥâkim)

Tafseer

Allah (the Exalted) does not eat or need to eat. He sustains His creatures without needing them. He is not like his creatures, who need sustenance. He is above such weaknesses.

Supplication

As mentioned in the hadiths above.

Attributes of Affirmation

Attributes of Essence

Allah's Physical Self

This group of attributes refers to parts of Allah's physical self.

Tafseer

It is necessary to reiterate that Allah (the Exalted) is nothing like His creation. Just because some creatures have a face or eyes or hands, and so does Allah, this does not mean that Allah is like His creation. Allah's 'face', 'hands' and so on are nothing like those of His creation. They are befitting of His Majesty, and we do not know 'how' they are. We simply believe in them - that Allah (the Exalted) has them, and that they are Perfect and Majestic, entirely suitable for Allah (the Exalted).

Significance

The knowledge of these attributes is mostly informational only. With this information, the believers are increased in their desire to meet Allah (the Exalted) in good standing and to be allowed to gaze upon

Him; therefore the believers strive to make their deeds according to what is allowable and good.

9. Face

Verses from the Qur'an:

{And to Allah belongs the east and the west. So wherever you [might] turn, there is the **face** of Allah. Indeed, Allah is all-Encompassing and Knowing.}

(Qur'an 2:115)

{And do not turn away those who invoke their Lord, morning and afternoon seeking His **face**...} [168](#)

(Qur'an 6:52)

{And there will remain the **face** of your Lord, Owner of Majesty and Honour.}

(Qur'an 55:27)

{And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His **Face**. His is the judgement, and to Him you will be returned.}

(Qur'an 28:88)

Narration of the Prophet Muhammad (bpuh):

Jâbir ibn 'Abdullâh narrated:

«When this verse:

{Say: He is the [One] Able to send upon you affliction from above you...}

(Qur'an 6:65)

was revealed, the Prophet (bpuh) said: I take refuge with Your **face**.

Allah (the Exalted) revealed:

{...or from beneath your feet...}

(Qur'an 6:65).

The Prophet (bpuh) then said: I seek refuge with Your **face**!

Then Allah revealed:

{...or to confuse you [so you become] sects...}

(Qur'an 6:65).

On that, the Prophet (bpuh) said: This is easier.» (Bukhari)

Supplication

‘Aṭṭā’ ibn aṣ-Ṣā’ib, on the authority of his father, narrated that the Messenger of Allah (bpuh) prayed:

«O Allah, through Your knowledge of the unseen and Your power over the creation, cause me to live as long as You deem life better for me, and cause me to die when You deem death better for me. O Allah, I beg of You (to grant that I may have) fear of You in private and in public. I beg of You (to help me utter) the right word (whether I am) in a pleasant mood or rage. I beg of You (to cause me to adopt) moderation in poverty and affluence. I beg of You a delight that shall not end, and a coolness of the eye that shall not be cut off; also a feeling of satisfaction (on my part) when it is decreed (by You). I beg of You the tranquillity of life after death. I beg of You the bliss of beholding Your **Face**, and a yearning to meet You, without distressing hardship or misleading trial. O Allah, adorn us with the ornament of faith, and make us righteous guides, and the rightly guided.» (a sound hadith recorded by an-Nasā’i and al-Ḥâkim)

10. Eyes

Verses from the Qur’an:

{And construct the ship under Our **eyes** and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned.} [169](#)

(Qur’an 11:37)

{And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our **eyes** [Allah’s sight]. And exalt [Allah] with praise of your Lord when you arise.}

(Qur’an 52:48)

{And We carried him on a (ship) made of planks and nails, floating under Our **eyes**, a reward for him who had been rejected!} [170](#)

(Qur’an 54:13-14)

{[Saying]; Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him. And I bestowed upon you love from Me that you would be brought up under **My eye** [meaning His observation and care].}

(Qur’an 20:39)

Narration of the Prophet Muhammad (bpuh):

Ibn ‘Umar related that the Prophet (bpuh) said about the *Dajjâl* (Antichrist):

«You should know that he is one-eyed, and Allah is not **one-eyed**.» (Bukhari and Muslim)

11. Hands

Verses from the Qur'an:

{...Indeed, [all] bounty is in the **hand** of Allah - He grants it to whom He wills. And Allah is all-Encompassing and Wise}

(Qur'an 3:73)

{And the Jews say: The **hand** of Allah is chained. Chained are their hands, and cursed are they for what they say! Rather, both His **hands** are extended; He spends however He wills...}

(Qur'an 5:64)

{So exalted is He in whose **hand** is the realm of all things, and to Him you will be returned.}

(Qur'an 36:83)

{[Allah] said: O Iblees, what prevented you from prostrating to that which I created with My **hands**? Were you arrogant [then], or were you [already] among the haughty?}

(Qur'an 38:75)

{Do they not see that We have created for them from what Our **hands** have made, grazing livestock, and [then] they are their owners?}

(Qur'an 36:71)

Narrations of the Prophet Muhammad (bpuh):

‘Umar (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«The first thing that Allah the Exalted created was the pen, and He took it with His right **hand**, and both His **hands** are right.»^{[171](#)}

Ibn ‘Umar (May Allah be pleased with him) narrated that Allah’s Messenger (bpuh) said:

«On the Day of Resurrection, Allah (the Exalted) will grasp the whole Earth with His **hand**, and all the heavens in His right (hand), and then He will say: I am the Sovereign.» (Bukhari)

Anas (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«The believers will gather together on the Day of Resurrection and will say: Should we not ask (someone) to intercede for us with our Lord?

So they will come to Adam and will say: You are the father of humankind. Allah created you with His **hand** and He made His angels bow down to you and He taught you the names of everything...» (Bukhari, Muslim, at-Tirmidhi and Ibn Mâjah)

Abu Hurayrah (May Allah be pleased with him) related:

«Allah's Messenger (bpuh) said: Allah says: Spend, and I shall spend on you.

He (bpuh) also said: Allah's **hand** is full, and (its fullness) is not affected by (His) continuous spending night and day.

He (bpuh) also said: Do you see what He has spent since He created the heavens and the earth? Nevertheless, what is in His **hand** is not decreased, and His Throne was over the water, and in His **hand** there is the balance (of justice) whereby He raises and lowers (people).» (Bukhari)

Supplication

On entering a marketplace one should say:

«None has the right to be worshipped but Allah (the Exalted) alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is the Ever-Living and does not die. In His **hand** is all good, and He is All-Powerful over all things.» (a reliable hadith recorded by Aḥmad)

12. Fingers

Narration of the Prophet Muhammad (bpuh):

‘Abdullāh ibn ‘Amr ibn al-‘Āṣ reported that he heard Allah's Messenger (bpuh) saying:

«Verily, the hearts of all the sons of Adam are between two of the **fingers** of the Compassionate Lord as one heart. He turns that to any (direction) He likes.» (Muslim)

13. Feet

Narration of the Prophet Muhammad (bpuh):

«Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

{On the Day We will say to hell: Have you been filled? –and it will respond: Are there any more?}
(Qur'an 50:30)

On that the **Lord** will put His **Foot** over it, and it will say: Enough! Enough!» (Bukhari)

14. Shin

Verse from the Qur'an:

{The Day the **shin** will be uncovered and they are invited to prostration but they [the disbelievers] will not be able to}

(Qur'an 68:42)

Narration of the Prophet Muhammad (bpuh):

It was narrated by Abu Sa'eed al-Khudri (May Allah be pleased with him) that the Prophet (bpuh) said, referring to the events on the Day of Resurrection:

«Then the Almighty (the Exalted) will come to them in a shape other than the one which they saw the first time, and He will say: I am your Lord.

They will say: You are not our Lord.

None will speak to Him then but the prophets, and then it will be said to them: Do you know any sign by which you can recognize Him?

They will say: The **shin**.

So Allah will then uncover His **shin**, whereupon every believer will prostrate before Him, and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate, but their backs will be rigid like one piece of wood, and they will not be able to prostrate.

Then the bridge will be brought laid across hell.» (Bukhari)

Eminence and Majesty

This group of attributes is related to Allah's Majesty, Honour, and Eminence.

15. Owner of Majesty and Honour (*Dhul-Jalâli wal-Ikrâm*)

Verse from the Qur'an:

{Blessed is the name of your Lord, **Owner of Majesty and Honour**.}

(Qur'an 55:78)

Tafseer

Allah (the Exalted) is the majestic and most deserving of honour. Ibn Katheer commented:

Allah states that He is Worthy of being honoured and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. ‘Abdullâh ibn ‘Abbas said that *Dhil-Jalâl wal-Ikrâm* means the Owner of greatness and pride.^{[172](#)}

Significance

This attribute illustrates how great, magnificent and honourable Allah (the Exalted) is. He is therefore the only One worthy of being worshipped. It would not make sense to worship one that does not possess the attributes of majesty and honour, and Allah (the Exalted) is the only One who possesses these qualities with the utmost perfection.

Supplication

Thawbân narrated that the Messenger of Allah (bpuh), on completing his prayer, would beg Allah’s forgiveness three times. Then he would supplicate:

«O Allah, You are the Source of Peace and Perfection, and from You is peace. Blessed are You, **O Owner of Majesty and Honour.**» (Muslim)

Supplication to be said at the end of the prayer, before the tasleem:

«O Allah, I ask You, as You are the Owner of praise, there is none worthy of worship but You alone, You have no partner. You are the Benefactor. O Originator of the heavens and the earth, **Owner of Majesty and Honour.** O Ever-Living and Sustainer of all Existence, I ask you for paradise and I seek refuge in You from the fire.» (a sound hadith recorded by Abu Dâwood and an-Nasâ’i)

16. Eminence, Honour (*‘Izzah*)

Verses from the Qur’an:

{They say: If we return to al-Madinah, the more honoured [for power] will surely expel therefrom the more humble. And to Allah belongs [all] **honour**, and to His Messenger, and to the believers, but the hypocrites do not know.}

(*Qur’an* 63:8)

{Glorified be your Lord, the Lord of **Honour** and Power! (He is free) from what they attribute unto Him!}^{[173](#)}

(*Qur’an* 37:180)

Narrations of the Prophet Muhammad (bpuh):

Anas (May Allah be pleased with him) reported that the Prophet (bpuh) said:

«The people will be thrown into hellfire and it will keep on saying: Are there any more? – Until the Lord of the worlds puts His Foot over it, whereupon its edges will come close to each other, and it will say: Enough, enough! By Your **Eminence** and Your Generosity!

Paradise will remain spacious enough to accommodate more people until Allah creates some more people and lets them dwell in the superfluous space of paradise.» (Bukhari)

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said, in a long hadith describing the Day of Judgement:

«...Then when Allah has finished judging among his creatures, one man will be left between hell and paradise, and he will be the last man from the people of hell to enter paradise. He will be facing hell and will say: O Allah! Turn my face from the fire, as its wind has dried me and its steam has burnt me.

Allah will ask him: Will you ask for anything more if this favour is granted to you?

He will say: No, by Your **Eminence**! And he will give to his Lord what he will of pledges and covenants.

Allah will then turn his face from the fire...» (Bukhari)

Tafseer

‘Izzah means eminence, or honour, power, might and glory. Ibn Katheer explained that this means “the Owner of might and power Whom none can resist.”^{[174](#)}

Significance

It is necessary to know that the Lord of all things is eminent, glorified, and honourable. This is part of what makes Allah (the Exalted) so great and deserving of our worship and dedication.

Supplication

Ibn ‘Abbâs (May Allah be pleased with him) narrated that the Prophet (bpuh) used to say:

«I seek refuge (with You) by **Your Eminence**. None has the right to be worshipped but You Who do not die, while the jinn and human beings die.» (Bukhari)

Ibn Mas‘ood and Ibn ‘Umar (may Allah be pleased with them both) used to say between the hills of Safâ and Marwah, “Lord of mine! Pardon and have mercy! You are the **Most Powerful** and the Most Generous!” (an authentic statement recorded by al-Bayhaqi)

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«When the Prophet Job (pbuh) was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes.

His Lord addressed him: O Job! Have I not given you enough so that you are not in need of them?

Job replied: Yes! By Your **Eminence**! But I cannot dispense with Your Blessings.» (Bukhari)

17. Jealousy, Sense of Honour (*Gheerah*)

Narrations of the Prophet Muhammad (bpuh):

Narrated al-Mugheerah:

«Sa‘d ibn ‘Ubâdah (May Allah be pleased with him) said: If I saw a man with my wife, I would strike him (behead him) with the blade of my sword.

This news reached Allah’s Messenger (bpuh), who then said: You people are astonished at Sa‘d’s gheerah (jealousy, sense of honour). By Allah, I have more gheerah than he, and Allah (the Exalted) has more **gheerah** than I, and because of Allah’s **gheerah**, He has outlawed shameful deeds and sins done in open and in secret. And there is none who likes that the people should repent to Him and beg His pardon more than Allah (the Exalted), and for this reason, He sent warners and givers of good news. And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant paradise (to the doers of good).» (Bukhari)

‘Abdullâh ibn Mas‘ood (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«There is none having a greater sense of **gheerah** than Allah (the Exalted).» (Bukhari)

‘Â’ishah (May Allah be pleased with her) narrated that the Prophet (bpuh) said:

«O followers of Muhammad! There is none who has more **gheerah** than Allah, so He has forbidden that His slaves, male or female, commit adultery. O followers of Muhammad! If you knew that which I know, you would laugh little and weep much.» (Bukhari, Muslim and Mâlik)

Tafseer

Gheerah is translated as jealousy and sense of honour, with the meaning of intolerant of disloyalty. It means a feeling of anger when one’s honour and prestige is abused. Regarding Allah (the Exalted), it is His dislike of sins and His anger when someone transgresses His prohibitions or when His honour is challenged.

Significance

The fact that none has more gheerah than Allah (the Exalted) shows how serious it is to commit a sin. Those who believe in Allah are subdued by the knowledge of Allah's gheerah. They are inspired to feel the same way regarding disobedience to Allah.

18. His Throne ('*Arsh*) and Chair or Footstool (*Kursi*)

Verses from the Qur'an:

{Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the **Throne**...}

(Qur'an 7:54)

{Owner of the **throne**, the Glorious}^{[175](#)}

(Qur'an 85:15)

{...His **Kursi** extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.}

(Qur'an 2:255)

Narration of the Prophet Muhammad (bpuh):

The Prophet (bpuh) said:

«The **Kursi** compared to the Throne ('*Arsh*) is as a ring thrown out upon the open space of a desert.»^{[176](#)}

Tafseer

The fact that Allah (the Exalted) possesses a throne and lofty chair or footstool illustrates how noble and majestic Allah is. They are a sign of His Lordship and Sovereignty. Allah (the Exalted) is the King of all kings, the King of the dominion, the Sovereign of everything and everyone, High and Eminent.

Ibn Katheer noted, "The Throne is mentioned because it is the highest point of all creation, and it is described as *Karim*, meaning beautiful in appearance and splendid in form."^{[177](#)}

Allah (the Exalted) by no means needs a throne or chair, as He does not have any needs or shortcomings at all. He is Mighty and Glorious.

Significance

Allah's ownership of the throne and chair produces awe and undivided loyalty to Allah (the Exalted) in the heart of Muslims. They contemplate and reflect on Allah's Sovereignty and Majesty and are

overwhelmed with devotion to Allah (the Exalted). They show that devotion through their prayers, supplication and deeds.

Supplication

‘Ali (May Allah be pleased with him) reported that the Messenger of Allah (bpuh) said:

«Whosoever after every prayer recites *Âyat al-Kursi*:

{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His **Kursi** extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great}

(*Qur'an* 2:255) –

none shall prevent him from entering the Garden save death.» (a sound hadith recorded by at-Ṭabarâni)

«Abu Hurayrah (May Allah be pleased with him) said that Allah’s Messenger (bpuh) ordered him to guard the zakât revenue of Ramadan. Then somebody came to him and started stealing from the foodstuff.

He caught him and said: I will take you to Allah’s Messenger. Then Abu Hurayrah described the whole narration and said: That person said (to me): Please do not take me to Allah’s Messenger and I will tell you a few words by which Allah will benefit you. When you go to your bed, recite *Âyat al-Kursi*:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the **Most Great**.}

(*Qur'an* 2:255) –

for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you until dawn.

(When the Prophet heard the story), he said (to me): He (who came to you at night) told you the truth although he is a liar; and it was Satan.» (Bukhari)

Attributes of Action

The Best of the Best

The following group of attributes illustrates the ultimate greatness of Allah (the Exalted). They further show how He is the best in these characteristics. Most of them are related to Allah's names, so a reference to the related name or names is given.

19. Most Just of Judges (*Aḥkamul-Ḥâkimeen*)

Verse from the Qur'an:

{And Noah called to his Lord and said: My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the **most just of judges!**}

(Qur'an 11:45)

See the names *Al-Ḥakam* and *Al-Ḥakeem*.

20. Best of Those Who Give Decision (*Khayrul-Fâtiḥeen*)

Verse from the Qur'an:

{Said the eminent ones who were arrogant among his people: We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion. He said: Even if we were unwilling? We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the **best of those who give decision.**}

(Qur'an 7:88-89)

See the name *Al-Fattâḥ*.

21. Best of Inheritors (*Khayrul-Wâritheen*)

Verse from the Qur'an:

{And [mention] Zachariah, when he called to his Lord: My Lord, do not leave me alone [with no heir], while you are the **best of inheritors.**}

(Qur'an 21:89)

See the name *Al-Wârith*.

22. Best of Providers (*Khayrur-Râziqeen*)

Verse from the Qur'an:

{Said Jesus, the son of Mary: O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the **best of providers**.}

(Qur'an 5:114)

See the name *Ar-Razzâq*.

23. Most Merciful of the Merciful (*Arḥamur-Râḥimeen*)

Verses from the Qur'an:

{[Moses] said: My Lord, forgive me and my brother and admit us into Your mercy, for You are the **Most Merciful of the merciful**.}

(Qur'an 7:151)

{And [mention] Job, when he called to his Lord: Indeed, adversity has touched me, and you are the **Most Merciful of the merciful**.}

(Qur'an 21:83)

See the names *Ar-Raḥmân* and *Ar-Raḥeem*.

24. Best of Creators (*Aḥsanul-Khâliqeen*)

Verses from the Qur'an:

{When he said to his people: Will you not fear Allah? Do you call upon Baal and leave the **best of creators**: Allah, your Lord and the Lord of your first forefathers?}

(Qur'an 37:124-126)

{Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the **best of creators**.}

(Qur'an 23:14)

See the names *Al-Khâliq* and *Al-Khallâq*.

25. Best of Bestowers (*Khayrul-Mu'teen*)

Narration of the Prophet Muhammad (bpuh):

See the name *Al-Mu‘tee*.

26. Best to Accommodate (*Khayrul-Munzileen*)

Verse from the Qur’an:

{And say: My Lord, let me land at a blessed landing place, and You are the **best to accommodate** [us].}
(*Qur’an* 23:29)

Tafseer

This verse refers to the story of Noah (pbuh) and the ship that he built when Allah (the Exalted) saved him and the believers from the disbelievers. The whole earth was flooded, so Noah invoked his Lord at the beginning and at the end of his journey on the ship, for it is Allah (the Exalted) Who is in control of all events. He is the One Who guided the ship to land at a good place. All that happens, including the movement of the seas, are under the command of Allah.

Significance

This attribute shows the ultimate power and control that Allah (the Exalted) has over all things. The knowledge of this attribute leads the believers to put their trust in Allah. It puts their hearts at rest knowing that Allah (the Exalted) is in control of all things.

Showing Mercy

This group of attributes has in common Allah’s mercy. They all show how merciful Allah (the Exalted) is, in one way or another.

27. Patience and Forbearance

Narration of the Prophet Muhammad (bpuh):

Abu Moosâ al-‘Ash‘ari (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«None is more **forbearing** than Allah against the harmful and annoying words He hears (from the people). They ascribe children to Him, yet He bestows upon them health and provision.» (Bukhari and Muslim)

Tafseer

Allah (the Exalted) is tolerant, benevolent and patient. He is merciful with the disbelievers even though they blaspheme Him.

Significance

This illustrates how extremely merciful and generous Allah (the Exalted) is. Even in the face of disbelief, He is forbearing and bestows provision. The believers recognize the benefit of such a characteristic and implement patience and forbearance within their own lives.

28. Likes, Is Pleased

Verses from the Qur'an:

{...And if you are grateful, He approves [**likes**] it for you...}

(Qur'an 39:7)

{Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being **pleased** with them and they with Him. That is for whoever has feared his Lord.}

(Qur'an 98:8)

{That is because they followed what angered Allah and disliked [what earns] His **pleasure**, so He rendered worthless their deeds.}

(Qur'an 47:28)

{Certainly was Allah **pleased** with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest}

(Qur'an 48:18)

Narrations of the Prophet Muhammad (bpuh):

‘Â’ishah (May Allah be pleased with her) reported:

«Allah’s Messenger (bpuh) said: He who loves to meet Allah (the Exalted), Allah **loves** to meet him, and he who dislikes to meet Allah, Allah dislikes to meet him.

I (‘Â’ishah) said: Allah’s Messenger, as far as the feeling of aversion against death is concerned, we all have this feeling.

Thereupon he (the noble Prophet [SA]) said: It is not that (which you construe), but that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His pleasure, and of paradise, he

loves to meet Allah, and Allah also **loves** to meet him. When an unbeliever is given the news of the torment at the hand of Allah, and hardship to be imposed by Him, he dislikes to meet Allah, and Allah also dislikes to meet him.» (Muslim)

Anas (May Allah be pleased with him) related that the Messenger of Allah (bpuh) said, describing his intercession on the Day of Resurrection:

«...So they will come to me, and I shall set forth to ask permission to come to my Lord, and permission will be given, and when I shall see my Lord I shall prostrate myself. He will leave me thus for such time as it **pleases** Him...» (Bukhari, Muslim, at-Tirmidhi and Ibn Mâjah)

Tafseer

Ibn Katheer commented, “He [Allah] likes this [gratitude] for you and He will increase His favour upon you.”¹⁷⁸ He also noted, “The condition of Him being pleased with them [the believers] is more illustrious than all of the everlasting delights that they will be given [in paradise].”¹⁷⁹

Significance

The believers hope to be among those with whom Allah (the Exalted) is pleased, so they strive to follow His commands and to stay away from His prohibitions.

29. Sends Revelation

Verses from the Qur'an:

{And recite, [O Muhammad], what has been **revealed** to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.}

(Qur'an 18:27)

{And this is a Book which We have **sent down**, blessed and confirming what was before it, that you may warn the Mother of Cities [Makkah] and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.}

(Qur'an 6:92)

{And this [Qur'an] is a Book We have **revealed** [which is] blessed, so follow it and fear Allah that you may receive mercy.}

(Qur'an 6:155)

{If We had **sent down** this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.}

(Qur'an 59:21)

{And when We substitute a verse in place of a verse - and Allah is most knowing of what He **sends down** - they say: You, [O Muhammad], are but an inventor [of lies]. But most of them do not know. Say, [O Muhammad]: The Pure Spirit [Gabriel] has **brought it down** from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims. And We certainly know that they say: It is only a human being who teaches him [the Prophet (bpuh)]. The tongue of the one they refer to is foreign, and this [recitation, the Qur'an] is [in] a clear Arabic language.}

(Qur'an 16:101-103)

{[It is] a **revelation** from the Lord of the worlds.}

(Qur'an 56:80)

Tafseer

Ibn Katheer explained, regarding the revelation, “He has made it a guide and good news to the Muslims who believe in Allah and His Messengers.”^{[180](#)} He also mentioned, regarding the revelation of the Qur'an:

Allah encourages His servants to follow His Book (the Qur'an) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allah.^{[181](#)}

Significance

This is a great blessing to humankind that Allah (the Exalted) has not left us in confusion. Rather, He sent revelation to guide us to the straight path, the path that leads to paradise. This is an example of the wonderful mercy of Allah. The believers take heed of this guidance and follow the Qur'an and the Sunnah of the Messenger of Allah (bpuh).

Supplication

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet of Allah (bpuh) would pray, when he retired to bed:

«O Allah! Lord of the seven heavens, Lord of the earth, and Lord of the Magnificent Throne! Cleaver of Grain and Date Seeds! Revealer of the Torah and the Gospel and the Qur'an! I seek refuge in You from the evil of every evildoer whom You are to seize by the forelock. O Allah, You are the First; nothing has come before You. You are the Last; nothing may come after You. You are the Outward; there is nothing above You. You are the Inward; there is nothing nearer than You. Remove our debts from us and enrich us against poverty.» (Muslim, Abu Dâwood, at-Tirmidhi and Ibn Mâjah)

It is narrated on the authority of Ibn Abu ‘Awfa:

«The Messenger of Allah (bpuh) cursed the tribes (who had marched upon Madinah with a combined force in the year 5H) and said: O Allah, **Revealer** of the Book, swift in (taking) account, put the tribes to rout. O Lord, defeat them and shake them.» (Muslim)

30. Accepts Intercession

Verses from the Qur’an:

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can **intercede** with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.}

(Qur’an 2:255)

{And **intercession** does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another]: What has your Lord said? They will say: The truth. And He is the Most High, the Grand.}

(Qur’an 34:23)

{He knows what is [presently] before them and what will be after them, and they cannot **intercede** except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.}

(Qur’an 21:28)

{And how many angels there are in the heavens whose **intercession** will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.}

(Qur’an 53:26)

Narrations of the Prophet Muhammad (bpuh):

Anas (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«The believers will gather together on the Day of Resurrection and will say: Should we not ask (someone) to intercede for us with our Lord?

So they will come to Adam and will say: You are the father of humankind. Allah (the Exalted) created you with His hand and He made His angels bow down to you and He taught you the names of everything, so intercede for us with your Lord so that He may give us relief from this place where we are.

He (Adam) will say: I am not in a position (to do that).

He will mention his wrongdoing and will feel ashamed and will say: Go to Noah, for he is the first messenger that Allah sent to the inhabitants of the earth.

So they will come to him, and he (Noah) will say: I am not in a position (to do that).

He will mention his having requested something of his Lord about which he had not knowledge, and he will feel ashamed and will say: Go to the close friend (*khaleel*) of the Merciful (Abraham).

So they will come to him and he (Abraham) will say: I am not in a position (to do that). Go to Moses, a servant to whom Allah spoke and to whom He gave the Torah.

So they will come to him and he (Moses) will say: I am not in a position (to do that).

He will mention the taking of a life other than (in recompense) for a life (taken), and he will feel ashamed in the sight of his Lord and will say: Go to Jesus, Allah's servant and messenger, Allah's word and spirit.

So they will come to him and he (Jesus) will say: I am not in a position (to do that). Go to Muhammad (bpuh), a servant to whom Allah has forgiven all his wrongdoing, past and future.

So they will come to me, and I shall set forth to ask permission to come to my Lord, and permission will be given, and when I shall see my Lord I shall prostrate myself. He will leave me thus for such time as it pleases Him, then it will be said (to me): Raise your head. Ask and it will be granted. Speak and it will be heard. Intercede and **your intercession will be accepted**.

So I shall raise my head and praise Him with a form of praise that He will teach me. Then I shall intercede and He will set me a limit (as to the number of people), and so I shall obtain their admission into paradise. Then I shall return to Him, and when I shall see my Lord (I shall bow down) as before. Then I shall intercede and he will set me a limit (as to the number of people). So I shall obtain their admission into paradise. Then I shall return for a third time, then a fourth, and I shall say: There remain in hellfire only those whom the Qur'an has confined and who must be there for eternity.» (Bukhari, Muslim, at-Tirmidhi and Ibn Mâjah)

Abu Dardâ' related that the Prophet (bpuh) said:

«The **intercession** of a martyr **will be accepted** for seventy members of his family.» (a sound hadith recorded by Abu Dâwood)

«'Abdullâh ibn 'Abbâs (May Allah be pleased with him) reported that his son died in Qudayd or 'Usfan. He told Kurayb to see how many people had gathered there for his funeral.

He (Kurayb) said: So I went out and I informed him about the people who had gathered there.

He (Ibn 'Abbâs) said: Do you think there are forty of them?

He (Kurayb) said: Yes.

Ibn ‘Abbâs (May Allah be pleased with him) then said to them: Bring him (the dead body) out, for I have heard Allah’s Messenger (bpuh) saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), **Allah will accept them as intercessors** for him.» (Muslim)

Abu Umâmah said that he heard Allah’s Messenger (bpuh) say:

«Recite the Qur’an, for on the Day of Resurrection it will come as **an intercessor** for those who recite it. Recite the two bright ones, Soorat al-Baqarah and Soorat Âl ‘Imrân, for on the Day of Resurrection, they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Soorat al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.» (Muslim)

Tafseer

No one can intercede with Allah (the Exalted) except by His permission. Ibn Katheer explained, “Because of His might, majesty, and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede.”¹⁸² He also commented:

If this is the case with the angels who are close to Him [intercession profits them not except for whom He permits – 34:23], how can you...hope for Allah to grant you the intercession of the idols and rivals you worship with Him without having His permission or any divine legislation permitting you to worship them? Rather, Allah has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His books.¹⁸³

Significance

Knowledge of Allah’s intercession is vital to the understanding of the correct worship of Allah (the Exalted). It is not allowable to seek intercession from one who does not have the ability to intercede with Allah. Intercession is only allowed after Allah’s permission is granted, and we have not been granted that permission in this life. The intercession that has been allowed is on the Day of Resurrection for the prophets, the angels, the martyrs, and those with whom Allah is pleased and to whom He gives permission. We hope to receive the intercession of the Prophet Muhammad (bpuh) on the Day of Resurrection; but in this life, we seek help directly from Allah (the Exalted).

31. Rewards

Verses from the Qur’an:

{Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah **reward** the righteous}

(Qur'an 16:31)

{But as for those who believed and did righteous deeds, He will give them in full their **rewards**, and Allah does not like the wrongdoers.}

(Qur'an 3:57)

{Except for those who believe and do righteous deeds. For them is a **reward** uninterrupted.}

(Qur'an 84:25)

{That He may **reward** those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.}

(Qur'an 30:45)

{And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely **reward** them according to the best of what they used to do.}

(Qur'an 29:7)

Narrations of the Prophet Muhammad (bpuh):

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«By Him in Whose hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk.

(Allah (the Exalted) says about the fasting person): He has left his food, drink and desires for My sake. The fast is for Me, so I will **reward** (the fasting person) for it, and the **reward** of good deeds is multiplied ten times.» (Bukhari and Mâlik)

Abu Hurayrah (May Allah be pleased with him) also narrated that Allah's Messenger (bpuh) said:

«Whoever says: There is none worthy of worship other than Allah, the One, having no partner with Him. Sovereignty belongs to Him and all the praise is due to Him, and He is All-Powerful – one hundred times every day will get the same **reward** as given for manumitting ten slaves, and one hundred good deeds will be written in his account, and one hundred sins will be deducted from his or her account, and it (this saying) will be a shield for him or her from Satan on that day until night. No one brings anything more excellent than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts) and who utters: Hallowed be Allah, and all praise is due to Him – one hundred times a day, his or her sins are obliterated, even if they are equal to the extent of the foam of the ocean.» (Bukhari)

Tafseer

Allah (the Exalted) rewards those who do good deeds with victory and blessings in this life and with paradise in the Hereafter. Allah mentions regarding paradise:

{Circulated among them will be plates and vessels of gold. And therein is whatever souls desire and [what] delights the eyes, and you will abide therein eternally.}

(Qur'an 43:71)

This is the great reward of those who fear their Lord and worship Him to the best of their ability. Allah (the Exalted) rewards the righteous for their good deeds; one good deed by a Muslim is rewarded for ten or up to seven hundred, as much as Allah wills.

Ibn 'Abbâs (May Allah be pleased with him) said that the Prophet (bpuh) said, speaking about his Lord (the Exalted):

«Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allah will write for him (in his account) with Him (its **reward** equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account).» (Bukhari)

Significance

The amount that Allah (the Exalted) rewards for a good deed is an incredibly generous amount; it shows how merciful Allah is and how much He loves good deeds. It is from Allah's utmost mercy and beneficence that even intending to do a bad deed, and then refraining from actually doing it, is rewarded as one good deed. When the believers see opportunities to do good deeds, they take them, seeking the great reward of paradise in the Hereafter. The thought of paradise, and its pleasures that last forever, inspires the believers to strive to please Allah (the Exalted).

32. Saves, Rescues

Verses from the Qur'an:

{And [recall] when We **saved** you [meaning your forefathers] from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord. And [recall] when We parted the sea for you and **saved** you and drowned the people of Pharaoh while you were looking on.}

(Qur'an 2:49-50)

{Say: It is Allah who **saves** you from it and from every distress; then you [still] associate others with Him.}

(Qur'an 6:64)

{And when they [those advised] forgot that by which they had been reminded, We **saved** those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.}

(Qur'an 7:165)

{And when Our command came, We **saved** Hood and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.}

(Qur'an 11:58)

Narration of the Prophet Muhammad (bpuh):

Abu Qatâdah (May Allah be pleased with him) said that he heard Allah's Messenger (bpuh) say:

«He who would love for Allah (the Exalted) to **save** him from the torments of the Day of Resurrection should give respite to the insolvent or remit (his debt).» (Muslim)

Tafseer

Allah (the Exalted) is the only One Who has the power to save or rescue people in times of distress or in life-threatening situations. Many times, He saved prophets and other believers from the punishment that He inflicted upon disbelieving, disobedient people. Examples of these are the prophet Moses (pbuh) and the Children of Israel, Hood (pbuh) and the people of 'Âd, Şâlih (pbuh) and the people of Thamood, and Lot (pbuh) and the people of Sodom and Gomorrah.

Significance

People often turn to Allah at times when their life is threatened, but at other times, they disbelieve; however, Allah (the Exalted) should be invoked and worshipped always, in all circumstances, good and bad.

33. Does not Burden Us beyond Our Capacity

Verses from the Qur'an:

{Allah **does not charge a soul except [with that within] its capacity**. It will have [the consequence of]

what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and **burden us not with that which we have no ability to bear**. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.}

(Qur'an 2:286)

{Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. **Allah does not charge a soul except [according to] what He has given it**. Allah will bring about, after hardship, ease [relief].}

(Qur'an 65:7)

Tafseer

Allah's kindness and compassion are demonstrated through this attribute. He does not expect a soul to perform beyond its capability. He is generous and kind towards His creation, not burdening anyone with excessive trials outside of their scope. Even through great trials of life that may seem daunting, trials that bring the servant of Allah (the Exalted) to his or her knees, somehow the servant perseveres. Each one of us has his or her own way of dealing with difficulties; it may be crying every day, withdrawing, or leaning on a friend. These are some ways in which a person handles trials from Allah, but the best means of dealing with trials is through patience and prayer. Allah (the Exalted) knows how much each one of us can handle and does not give us more than we can bear. This is out of His great mercy. The best means of dealing with trials is through patience and prayer.

Significance

Knowledge of this attribute of Allah's gives the believers strength, both mental and physical, to bear whatever situations occur in their lives. They are reassured that when difficulties take place, Allah (the Exalted) knows that they can handle them, and this reassures them regarding the future as well.

34. Gives Signs and Sends Miracles

Verses from the Qur'an:

{He said: My Lord, make for me a **sign**. He said: Your **sign** is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning.}

(Qur'an 3:41)

{And O my people, this is the she-camel of Allah - [she is] to you a **sign**. So let her feed upon Allah's

earth and do not touch her with harm, or you will be taken by an impending punishment.}

(Qur'an 11:64)

{Or have you thought that the companions of the cave and the inscription were, among Our **signs**, a wonder?}

(Qur'an 18:9)

{That We may show you [some] of Our greater **signs**}

(Qur'an 20:23)

{The Hour has come near, and the moon has split [in two]. And if they see a **sign** [a miracle], they turn away and say: Passing magic.}

(Qur'an 54:1-2)

Narration of the Prophet Muhammad (bpuh):

Anas ibn Mâlik (May Allah be pleased with him) reported:

«The people of Makkah asked the Messenger of Allah (bpuh) to show them a miracle, so he showed them the moon split into two halves, between which they saw (Mount) Ḥirâ'.» (Muslim)

Tafseer

Allah (the Exalted) is able to do whatever He wills; His signs and miracles are an example of this and of His great power. The very creation of the heavens and the earth, the orbiting of the planets and the moon, and the alternation of the night and day are among His great signs that indicate His immense ability and might.

Significance

The sending of signs and miracles by Allah (the Exalted) is a strengthening factor for the faith of the believers. It makes it easy to believe in Allah and His Might and Power. Signs prove the veracity of Islam, and the hearts of the believers are strengthened through them.

35. Sends down Tranquillity (*Sakeenah*)

Verses from the Qur'an:

{Then Allah **sent down His tranquillity** upon His Messenger and upon the believers and sent down soldiers [angels] whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.}

(Qur'an 9:26)

{If you do not aid him [the Prophet (bpuh)] - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion: Do not grieve; indeed Allah is with us. And Allah **sent down His tranquillity** upon him and supported him with soldiers [angels] you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.} (Qur'an 9:40)

{Certainly Allah was pleased with the believers when they pledged allegiance to you [O Muhammad], under the tree, and He knew what was in their hearts, so **He sent down tranquillity** upon them and rewarded them with an imminent conquest}

(Qur'an 48:18)

Tafseer

Allah (the Exalted) sends down tranquillity, calmness, and reassurance into the hearts of those whom He chooses.

Significance

Believers supplicate to Allah to send down His tranquillity on them when they are distressed or during trials. They seek calmness and peace in their hearts and are reassured with the knowledge that Allah (the Exalted) is able to bring peace and tranquillity to them. This knowledge alone is enough to make their hearts soften and relax.

Controls the Earth

This group of attributes deals with Allah's ability, power, and control over the earth – from its creation to its daily activities.

Significance

These attributes illustrate the generosity of Allah (the Exalted) in spreading the earth for our abode. The believers thank Allah for the earth and its contents: its water, land and plants. These attributes give the believers a strong reason to put their trust in Allah. They are subdued by Allah's great power to do all things and by His mercy in sending the rain and creating an earth full of pastures, mountains, arable land and waterways. Allah (the Exalted) has created a beautiful and productive planet for our home, and as such, it is our duty to not only thank Allah for His blessings, but also to take care of this earth, so future generations can benefit as well.

36. Sends Rain

Verses from the Qur'an:

{[He] who made for you the earth a bed [spread out] and the sky a ceiling and **sent down from the sky, rain** and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].}

(Qur'an 2:22)

{Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has **sent down from the heavens of rain**, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.}

(Qur'an 2:164)

{And it is He who **sends down rain** from the sky, and We produce thereby the growth of all things...}

(Qur'an 6:99)

{Do you not see that Allah **sends down rain** from the sky and makes it flow as springs [and rivers] in the earth...}

(Qur'an 39:21)

Tafseer

Allah (the Exalted) sends rain as a blessing and as a provision for His creatures. The rain is a relief and a means of survival. It is a mercy from Allah that He brings life to the dead vegetation through His sending of rain. Ibn Katheer mentioned regarding the rain:

Hence Allah caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle...Whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colours, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator.[184](#)

The rain and the resulting plants, the animals, the earth and its rivers and mountains, and the skies all testify to the existence of the Creator of them all, Allah (the Exalted). Once a Bedouin was asked about the evidence of Allah's existence, and he responded:

All praise is due to Allah! The camel's dung testifies to the existence of the camel, and tracks testify to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists?[185](#)

37. Spreads

Verse from the Qur'an:

{And after that He **spread** the earth. He extracted from it its water and its pasture, and the mountains He set firmly.}

(Qur'an 79:30-32)

Tafseer

The action of spreading includes not only spreading the earth, but also drawing the water from it and causing the plants to grow and flourish in their many kinds, colours, and shapes.

Displeasure of Allah (the Exalted)

This group of attributes deals with Allah (the Exalted) becoming displeased, and His resulting punishment.

38. Dislikes

Verses from the Qur'an:

{And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah **disliked** their being sent, so He kept them back, and they were told: Remain [behind] with those who remain.}

(Qur'an 9:46)

{If you disbelieve - indeed, Allah is Free from need of you. And He **does not approve** for His servants disbelief...}

(Qur'an 39:7)

Narrations of the Prophet Muhammad (bpuh):

Abu Hurayrah (May Allah be pleased with him) reported that Allah's Messenger (bpuh) said:

«When Allah (the Exalted) loves a servant, He calls Gabriel and says: Verily, I love so-and-so; you should also love him.

Then Gabriel begins to love him, and he makes an announcement in the heaven saying: Allah loves so-and-so, so you also love him.

So the inhabitants of the heaven (the angels) also begin to love him, and then there is honour conferred upon him in the earth.

When **Allah is angry** with any servant, He calls Gabriel and says: **I am angry** with so-and-so, so you also become angry with him.

Then Gabriel also becomes angry, and he makes an announcement to the inhabitants of heaven: Verily **Allah is angry** with so-and-so, so you also become angry with him.

Thus they also become angry with him. Then he becomes the object of wrath on the earth as well.» (Muslim)

Abu Hurayrah (May Allah be pleased with him) also narrated that Allah's Messenger (bpuh) said:

«Allah (the Exalted) said: I will declare war against him who shows hostility to a pious worshipper of Mine. The most beloved things with which My slave comes nearer to Me are what I have enjoined upon him, and My slave keeps on coming closer to Me through performing extra deeds (besides what is obligatory) until I love him. I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks. If he asks Me, I will give him, and if he asks My protection, I will protect him. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I **hate** to disappoint him.» (Bukhari)

‘Â’ishah (May Allah be pleased with her) reported:

«Allah's Messenger (bpuh) said: He who loves to meet Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah **dislikes** to meet him.

I (‘Â’ishah) said: Allah's Messenger, as far as the feeling of aversion against death is concerned, we all have this feeling.

Thereupon he (the noble Prophet) said: It is not that (which you construe), but that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His pleasure, and of paradise, he loves to meet Allah, and Allah also loves to meet him. When an unbeliever is given the news of the torment at the hand of Allah, and hardship to be imposed by Him, he dislikes to meet Allah, and Allah also **dislikes** to meet him.» (Muslim)

Tafseer

There are a number of things that Allah (the Exalted) dislikes, including disbelief and disobedience to Him. He also dislikes disappointing His believing servants.

Significance

With this knowledge that Allah dislikes disbelief, Muslims fear causing Allah (the Exalted) to dislike them, for they know that if Allah dislikes them, they will not be successful in the next life. Therefore, they strive their utmost to please Allah (the Exalted), by obeying His commands, staying away from His

prohibitions, and supplicating and praying to Him alone.

39. Anger

Verses from the Qur'an:

{...And they were covered with humiliation and poverty and returned with **anger** from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.}

(Qur'an 2:61)

{And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become **angry** with them and has cursed them and prepared for them hell, and evil it is as a destination.}

(Qur'an 48:6)

{Whoever disbelieves in [denies] Allah after his belief...except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is **wrath** from Allah, and for them is a great punishment.}

(Qur'an 16:106)

Narration of the Prophet Muhammad (bpuh):

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«When Allah (the Exalted) decreed the creation, He pledged Himself by writing in His book, which is laid down with Him: My mercy prevails over My **wrath**.» (Bukhari, Muslim, an-Nasâ'i and Ibn Mâjah)

Tafseer

Allah's anger is upon those who disbelieve and those who are hypocrites. They will not have any share in His mercy in the next life. Ibn Katheer commented:

Allah tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allah did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of

Significance

The believers shudder with fear of angering Allah (the Exalted). They want nothing to do with the punishment in the next life, so they are motivated, through awareness of Allah's anger, to worship Allah (the Exalted) alone and obey Him.

40. Curses

Verses from the Qur'an:

{Indeed, those who disbelieve and die while they are disbelievers - upon them will be the **curse of Allah** and of the angels and the people, all together}

(Qur'an 2:161)

{And indeed, upon you is **My curse** until the Day of Recompense.}

(Qur'an 38:78)

{Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are **cursed by Allah** and cursed by those who curse}

(Qur'an 2:159)

{Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of hell, wherein they will abide eternally. It is sufficient for them. And **Allah has cursed** them, and for them is an enduring punishment.}

(Qur'an 9:68)

Narrations of the Prophet Muhammad (bpuh):

‘Abdullâh ibn ‘Umar (May Allah be pleased with him) narrated that Allah's Messenger (bpuh) said:

«Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people), because **Allah's curse** and punishment that fell upon them may fall upon you.» (Bukhari)

Anas (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«Madinah is a sanctuary from that place to that. Its trees should not be cut, and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the **curse of Allah**, the angels and all the people.» (Bukhari)

Ibn Katheer explained that when Allah (the Exalted) has cursed someone it means that “He expelled and banished them [from His mercy].”^{[187](#)}

Significance

The believers take heed to not do anything that will incur the curse of Allah upon them. They tremble at the thought of being deprived of Allah’s mercy; therefore, they obey Allah (the Exalted) and worship Him alone.

41. Punishes

Verses from the Qur’an:

{That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is **severe in penalty**.}

(Qur’an 8:13)

{And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is **severe in penalty**.}

(Qur’an 8:25)

{[Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is Powerful and **severe in penalty**.}

(Qur’an 8:52)

{Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers [angels] whom you did not see and **punished** those who disbelieved. And that is the recompense of the disbelievers.}

(Qur’an 9:26)

{And [there are] others deferred until the command of Allah - whether He will **punish** them or whether He will forgive them. And Allah is Knowing and Wise.}

(Qur’an 9:106)

{Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We **punish** until We sent a messenger.}

(Qur’an 17:15)

Narrations of the Prophet Muhammad (bpuh):

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«Paradise and hell quarrelled in the presence of their Lord.

Paradise said: O Lord! What is wrong with me that only the poor and humble people enter me?

Hell said: I have been favoured with the arrogant people.

So Allah (the Exalted) said to paradise: You are my mercy, —and He said to hell: You are my **punishment**, which I inflict upon whom I wish, and I shall fill both of you.» (Bukhari)

Abu Hurayrah (May Allah be pleased with him) also said that he heard the Prophet (bpuh) say:

«A person commits a sin and then says: O my Lord! I have sinned, please forgive me!

So His Lord says: My slave has acknowledged that he has a Lord who **forgives** sins and punishes for it; I therefore have **forgiven** my slave (his sins).

He remains without committing any sin for a while and then again commits another sin and says: O my Lord, I have committed another sin, please forgive me.

Allah (the Exalted) says: My slave has acknowledged that he has a Lord who **forgives** sins and punishes for it; I therefore have **forgiven** my slave (his sin).

Then he remains without committing any other sin for a while and then commits another sin (for the third time) and says: O my Lord, I have committed another sin; please forgive me.

Allah says: My slave has acknowledged that he has a Lord Who **forgives** sins and punishes for it; I therefore have **forgiven** My slave (his sin). He can do whatever he likes.» (Bukhari and Muslim)

Tafseer

Allah (the Exalted) punishes the disbelievers in the next life with hell. Even Muslims may taste the punishment of the hellfire, but anyone who has even the slightest amount of faith in Allah will be taken out of hell and brought into paradise. Allah (the Exalted) is most just in His punishment, and He knows what is in the hearts. Ibn Katheer mentioned, regarding Allah:

He will crush whoever defies and disobeys Him. Nothing ever escapes Allah's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.^{[188](#)}

Allah (the Exalted) also punishes people in this life with afflictions and suffering. For example, He punished the people of Pharaoh who disbelieved, and He afflicted torment on the Children of Israel. Allah (the Exalted) says:

{And We certainly seized the people of Pharaoh with years of famine and a deficiency in produce that perhaps they would be reminded.}

(Qur'an 7:130)

Significance

The fact that Allah punishes those who disbelieve and disobey Him pacifies the believers and subdues them. They fear Allah's punishment and seek to please Allah (the Exalted) with their deeds. They supplicate to Allah every day to save them from the punishment of hellfire and the punishment of the grave.

Supplication

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (bpuh) said:

«Whoever recites at daybreak:

{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.} *(Qur'an 2:255)* –

shall remain in safety by virtue of these verses until sunset; and whoever recites these verses at sunset shall remain in safety by virtue thereof until daybreak.» (Bukhari)

42. Mocks

Verse from the Qur'an:

{And when they meet those who believe, they say: We believe. But when they are alone with their evil ones, they say: Indeed, we are with you; we were only mocking. [But] Allah **mocks** them and prolongs them in their transgression [while] they wander blindly.}

(Qur'an 2:14-15)

Tafseer

Allah's mocking of the hypocrites comprises His exhibiting to them His rules in this life, and His safeguarding of them and their possessions. Because of their hypocrisy though, He is preparing, all the while, a punishment for them in the Hereafter. It is not one of Allah's characteristics that He deceives or

mocks by way of jesting; instead, He mocks by way of retribution and punishment for those who pretend to be believers but who hold malice and hatred in their hearts for the Muslims. Allah's mocking is a just punishment for their deeds.

Significance

This is a stern warning to the hypocrites that they are not fooling Allah with their hypocrisy, and that they will be taken to account and punished severely. The believers fear hypocrisy and avoid it at all costs. They do not want to fall under that category of people; therefore, they make sure that their intentions are purely for the sake of Allah (the Exalted) in all of their actions.

Allah's Movement

This group of attributes deals with the movements of Allah (the Exalted).

Tafseer

How Allah (the Exalted) does these things is unknown to us, but we know that He does do them, and we do not delve into 'how' He does them. We believe in them and say that He does them in a way befitting His Majesty.

Significance

The believers do not bother themselves with 'how' Allah (the Exalted) establishes Himself over, descends, comes, or grasps. Rather, they strive to be awake in the last third of the night when Allah descends, so that Allah (the Exalted) may answer their supplications. They strive to please Allah, so that when Allah comes on the Day of Judgement, their judgment will be favourable. They are awed by Allah's power and majesty. Allah (the Exalted) alone is worthy of being worshipped, and He deserves our submission to Him.

43. Establishes Himself (*Istawâ*)

Verses from the Qur'an:

{Indeed, your Lord is Allah, who created the heavens and the earth in six days and then **established Himself above** the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?}

(Qur'an 10:3)

{The Most Merciful [who is] **above the Throne established.**} *(Qur'an 20:5)*

{It is Allah who erected the heavens without pillars that you [can] see; then He **established Himself above** the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.}

(Qur'an 13:2)

{He who created the heavens and the earth and what is between them in six days and then **established Himself above** the Throne - the Most Merciful, so ask about Him one well informed [the Prophet (bpuh)].}

(Qur'an 25:59)

{It is Allah who created the heavens and the earth and whatever is between them in six days; then He **established Himself above** the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?}

(Qur'an 32:4)

{It is He who created the heavens and earth in six days and then **established Himself above** the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.}

(Qur'an 57:4)

44. Descends

Narrations of the Prophet Muhammad (bpuh):

The Prophet (bpuh) said:

«Allah (the Exalted) **descends** each night to the first heaven.» (a sound hadith recorded by Aḥmad and Abu Dâwood)

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«Our Lord, the Blessed and the Exalted, **descends** every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?» (Bukhari, Muslim, Abu Dâwood, at-Tirmidhi and Mâlik)

45. Comes

Verses from the Qur'an:

{No! When the earth has been levelled - pounded and crushed, and your Lord has **come** and the angels, rank upon rank. And brought [within view], that Day, is hell - that Day, the human will remember, but how

[what good] to him will be the remembrance?} (Qur'an 89:21-23)

{Do they await but that Allah should **come** to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.}

(Qur'an 2:210)

46. Grasps, Holds

Verse from the Qur'an:

{Indeed, Allah **holds** the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving}

(Qur'an 35:41)

Narration of the Prophet Muhammad (bpuh):

Ibn 'Umar (May Allah be pleased with him) narrated that Allah's Messenger (bpuh) said:

«On the Day of Resurrection, Allah (the Exalted) will **grasp** the whole Earth with His hand, and all the heavens in His right (hand), and then He will say: I am the Sovereign.» (Bukhari)

Tafseer

According to Ibn Katheer's tafseer:

Allah tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them...No one can make them stay and preserve them except Him.^{[189](#)}

Laws

This group of attributes relates to Allah's laws.

Tafseer

Allah (the Exalted) commands good and forbids evil. All that has been ordained for us is good for us, and all that has been forbidden is bad for us. Ibn Katheer commented:

Allah tells us that He commands His servant to be just, i.e. fair and moderate, and that He encourages kindness and good treatment...He commands what He commands you of good and He forbids what He forbids you of evil.^{[190](#)}

Likewise, everything that occurs does so according to the command of Allah (the Exalted). He commands the angels to take care of tasks in the heavens and the earth, and they obey Him.

Significance

This is one aspect in which the believers need to ascertain knowledge of Islam, of what Allah has commanded and of what He has forbidden. That way, they can follow Allah's laws and hope for the reward with Allah (the Exalted) for obeying Him.

47. Commands

Verses from the Qur'an:

{So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are **commanded** and do not follow their inclinations but say: I have believed in what Allah has revealed of the Qur'an, and I have been **commanded** to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination.}

(Qur'an 42:15)

{And [recall] when Moses said to his people: Indeed, Allah **commands** you to slaughter a cow. They said: Do you take us in ridicule? He said: I seek refuge in Allah from being among the ignorant.}

(Qur'an 2:67)

{Indeed, Allah **commands** you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.}

(Qur'an 4:58)

{[Allah] said: What prevented you from prostrating when I **commanded** you to? [Satan] said: I am better than him. You created me from fire and created him from clay.}

(Qur'an 7:12)

Narration of the Prophet Muhammad (bpuh):

Anas ibn Mâlik (May Allah be pleased with him) narrated:

«Whenever the Messenger of Allah (bpuh) performed ablution, he took a handful of water and, putting it under his chin, made it go through his beard, saying: Thus did my Lord **command** me.» (a sound hadith recorded by Abu Dâwood)

48. Forbids

Verses from the Qur'an:

{Say: Come, I will recite what your Lord has **prohibited** to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has **forbidden** [to be killed] except by [legal] right. This has He instructed you, that you may use reason.}

(Qur'an 6:151)

{Say: My Lord has only **forbidden** immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.}

(Qur'an 7:33)

{And do not kill the soul [person] which Allah has **forbidden**, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].} *(Qur'an 17:33)*

Narrations of the Prophet Muhammad (bpuh):

«‘Abdullâh ibn ‘Umar (May Allah be pleased with him) narrated that he found ‘Umar ibn al-Khaṭṭâb (May Allah be pleased with him) in a group of people, and he was swearing by his father.

So Allah’s Messenger (bpuh) called them, saying: Verily! Allah **forbids** you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet.» (Bukhari)

«Abu Umâmah related that the Messenger of Allah (bpuh) said: Whoever cuts off the right of a Muslim by his oath, Allah (the Exalted) **forbids** him the garden and obliges the fire for him.

They asked: Even if it is something insignificant, Messenger of Allah?

He replied: Even if it is a tooth-stick, even if it is a tooth-stick.» (Muslim)

Other Attributes

49. Plans

Verses from the Qur'an:

{And they [the disbelievers] planned, but Allah planned. And Allah is the best of planners.}

(Qur'an 3:54)

{And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.}

(Qur'an 8:30)

{And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say: Allah is swifter in strategy. Indeed, Our messengers [angels] record that which you conspire.}

(Qur'an 10:21)

{Indeed, they are planning a plan, but I am **planning** a plan.}

(Qur'an 86:15-16)

{And I will give them time. Indeed, My **plan** is firm.}

(Qur'an 7:183)

Tafseer

When the disbelievers plotted against Jesus (pbuh) to kill him, Allah (the Exalted) planned as well; He took Jesus up to himself, while the disbelievers killed another man instead. When the disbelievers plotted against Muhammad (bpuh) to kill him, Allah planned as well; He guided Muhammad (bpuh) out of Makkah to the safety of Madinah. Allah (the Exalted) is always the Best of Planners, and no one can outsmart Him. Anything the disbelievers try to do to stop the spread of Islam, Allah counters with His plans; everything occurs according to Allah's ultimate plan. He has complete power and control over everything. All the deeds of the disbelievers against the prophets and the worship of Allah are recorded, and Allah (the Exalted) will recompense them accordingly.

Significance

The believers are awed by the greatness and astuteness of Allah, and they put their trust in Him and in His ultimate plan. The believers know that everything that happens is as Allah (the Exalted) has planned, so they find satisfaction and acceptance of events. They are heartened with the knowledge that Allah will rout the disbelievers as He wills, and that He is the Best of Planners.

50. Raises (*Râfi'*)

Verses from the Qur'an:

{Those messengers - some of them We caused to exceed others. Among them were those to whom Allah

spoke, and He **raised** some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit [Gabriel]...}

(Qur'an 2:253)

{And that was Our [conclusive] argument which We gave Abraham against his people. We **raise** by degrees whom We will. Indeed, your Lord is Wise and Knowing.}

(Qur'an 6:83)

{And it is He who has made you successors upon the earth and has **raised** some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.}

(Qur'an 6:165)

{Rather, Allah **raised** him to Himself. And ever is Allah Exalted in Might and Wise}

(Qur'an 4:158)

{It is Allah who **erected** the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.}

(Qur'an 13:2)

{Are you a more difficult creation or is the heaven? Allah constructed it. He **raised** its ceiling and proportioned it.}

(Qur'an 79:27-28)

{And the heaven He **raised** and imposed the balance}

(Qur'an 55:7)

Tafseer

Allah (the Exalted) raises in degrees some over others in power, prestige, richness, or good qualities. Ultimately only Allah knows who is the best and most righteous because He knows what is in the hearts.

Regarding Allah (the Exalted) raising the heavens, Ibn Katheer commented:

Allah mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach.[191](#)

Significance

Allah's power and ability are exhibited in this attribute, and it shows His greatness and worthiness to be

worshipped. The believers submit to Allah, and they are thankful to Allah (the Exalted) for the place in life that He has given them.

51. Laughs

Narrations of the Prophet Muhammad (bpuh):

It has been reported on the authority of Abu Hurayrah (May Allah be pleased with him) that the Messenger of Allah (bpuh) said:

«Allah (the Exalted) **laughs** at two men, one of whom has killed the other: both of them will enter paradise.

They (the Companions) said: How, O Messenger of Allah?

He said: One is slain (in the way of Allah) and enters paradise. Then Allah forgives the other and guides him to Islam; then he fights in the way of Allah and dies a martyr.» (Bukhari)

«The Prophet (bpuh) said: Our Lord **laughs** at how His servants lose hope even though relief is very close to them.

On hearing this, he (bpuh) was asked by Abu Ruzayn: Does the Lord **laugh**?

The Prophet (bpuh) replied: Yes.

Abu Ruzayn then said: Surely then, good things will never stop reaching us from a Lord who **laughs**.» (a reliable hadith recorded by Aḥmad and at-Ṭayâlisi)

Tafseer

This attribute shows Allah's generosity, forgiveness, and kindness. In explanation of the first hadith, the man who was killed was a righteous man, and he was rewarded with paradise for his belief in Allah (the Exalted) and his righteousness. The man who killed him was a non-Muslim at the time, but later in his life, he accepted true belief in Allah (the Exalted); he died a believer and was rewarded with paradise.

Significance

The believers are filled with love of Allah (the Exalted) for His kindness and consideration. They hope for Allah's mercy and strive to be righteous to earn a place in paradise.

52. Speech

Verses from the Qur'an:

{Say: If the sea were ink for [writing] the **words** of my Lord, the sea would be exhausted before the **words** of my Lord were exhausted, even if We brought the like of it as a supplement.}

(Qur'an 18:109)

{And the **word** of your Lord has been fulfilled in truth and in justice. None can alter His **words**, and He is the Hearing, the Knowing.}

(Qur'an 6:115)

{And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah **spoke to Moses with [direct] speech.**}

(Qur'an 4:164)

{Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in **statement.**}

(Qur'an 4:87)

{And [beware the Day] when Allah will **say**: O Jesus, Son of Mary, did you say to the people: Take me and my mother as deities besides Allah?}

(Qur'an 5:116)

{And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the **words** of Allah [the Qur'an]. Then deliver him to his place of safety. That is because they are a people who do not know.}

(Qur'an 9:6)

Narrations of the Prophet Muhammad (bpuh):

On the authority of Abu Hurayrah (May Allah be pleased with him), who said that the Messenger of Allah (bpuh) said:

«Allah (the Exalted) will **say** on the Day of Resurrection: Where are those who loved each other through My glory? Today I will shade them in My shade on the day when there is no shade except My shade.» (Bukhari and Mâlik)

‘Adi ibn Hâtîm related that the Prophet (bpuh) said:

«There will be none among you but his Lord will **speak** to him, and there will be no interpreter between them nor a screen to screen Him.» (Bukhari)

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) related:

«Allah (the Exalted) **says**: I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him

whom he associated with Me.» (Muslim and Ibn Mâjah)

Abu Hurayrah (May Allah be pleased with him) also narrated that the Allah's Messenger (bpuh) said:

«Allah (the Exalted) **says**: I have nothing to give but paradise as a reward to my believing slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's reward).» (Bukhari)

Tafseer

Allah (the Exalted) speaks the truth, and there is no doubt about this fact. Some of His words are preserved for us in the Glorious Qur'an. He has spoken to some of His prophets directly, and on the Day of Resurrection, Allah (the Exalted) will speak as He wills to the creation. He is just, wise, and truthful in His speech.

Allah says that even if those oceans were ink for the Words of Allah, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allah would remain, for nothing can outlast them. For no one can comprehend the greatness of Allah or praise Him as He deserves to be praised, except the One Who praises Himself. Our Lord is as He says He is and He is beyond what we can say.^{[192](#)}

Significance

The Qur'an is the speech of Allah (the Exalted) and a source of guidance for humankind. Allah (the Exalted) says:

{And indeed, it is guidance and mercy for the believers.}

(Qur'an 27:77)

The believers take heed of what they read in the Qur'an and take time each day to read some of it. They are moved by the words of Allah (the Exalted) and are filled with faith in Him.

53. Presents Examples

Verses from the Qur'an:

{Indeed, Allah is not timid to **present an example** - that of a mosquito or what is smaller than it...}

(Qur'an 2:26)

{The **example** of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.}

(Qur'an 2:261)

{Have you not considered how Allah **presents an example**, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. Allah **presents examples** for the people that perhaps they will be reminded, and the **example** of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.}

(Qur'an 14:24-26)

Tafseer

Allah (the Exalted) makes parables and examples of anything that He wills, whether the matter is minute or large. He is not shy to set forth parables, and He teaches humankind through this beautiful speech technique.

Mujâhid commented:

The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allah guides the believers by these parables.[193](#)

Significance

Parables demonstrate very clearly certain issues that Allah (the Exalted) chooses to illustrate with examples. The believers are strengthened in their faith by these examples. They recognize the eloquent manner in which Allah speaks and are impressed, awed, and invigorated with faith when they hear such parables.

54. Does What He Wills

Verses from the Qur'an:

{Say: O Allah, Owner of Sovereignty, You give sovereignty to whom **You will** and You take sovereignty away from whom **You will**. You honour whom **You will** and You humble whom **You will**. In Your hand is [all] good. Indeed, You are over all things competent.}

(Qur'an 3:26)

{Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom **He wills**. And He is most knowing of the [rightly] guided.}

(Qur'an 28:56)

{Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently]

before them and what will be after them, and they encompass not a thing of His knowledge except for **what He wills**. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.}

(Qur'an 2:255)

Narrations of the Prophet Muhammad (bpuh):

Anas (May Allah be pleased with him) narrated that Allah's Messenger (bpuh) said:

«Whenever any one of you invokes Allah (the Exalted) for something, he should be firm in his asking, and he should not say: If You wish, give me... – for none can compel Allah to do something against His **will**.» (Bukhari)

It is narrated by Abu Qatâdah:

«When the people slept so late that they did not offer the (morning) prayer, the Prophet (bpuh) said: Allah captured your souls (made you sleep) when He **willed**, and returned them (to your bodies) when He **willed**.

So the people got up, went to answer the call of nature and performed ablution, until the sun had risen and it had become white, then Prophet (bpuh) got up and offered the prayer.» (Bukhari)

Tafseer

Allah (the Exalted) decides what He wills concerning His creation, and He does what He wills. None can decide for Him, and none can overcome His will. All that exists and all that occurs are a result of Allah's will and plan.

Significance

Sometimes believers should relax and accept situations in their lives over which they have no control, because ultimately Allah (the Exalted) will do what He wills and make occur what He wills. Allah knows best about our situations, so accepting what He wills can bring peace to the heart.

55. Causes Death

Verses from the Qur'an:

{How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will **cause you to die**, then He will bring you [back] to life, and then to Him you will be returned.}

(Qur'an 2:28)

{O you who have believed, do not be like those who disbelieved and said about their brothers when they travelled through the land or went out to fight: If they had been with us, they would not have died or have been killed. So Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and **causes death**, and Allah is Seeing of what you do.}

(Qur'an 3:156)

{There is no deity except Him; He gives life and **causes death**. [He is] your Lord and the Lord of your first forefathers.}

(Qur'an 44:8)

{Say: Allah causes you to live, then **causes you to die**; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know.}

(Qur'an 45:26)

Narration of the Prophet Muhammad (bpuh):

It was narrated by Usâmah (May Allah be pleased with him):

«Once while I was with the Prophet (bpuh) and Sa'd, Ubayy ibn Ka'b and Mu'âdh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death.

The Prophet (bpuh) told the messenger to tell her: It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (limit). So (she should) be patient and look for Allah's reward.» (Bukhari)

Tafseer

Allah (the Exalted) not only gives life, but He also causes death. He is in complete control of a person's lifespan and how and when he or she will die. Allah takes back unto Himself whomsoever He wills, whenever He wills. Ibn 'Abbâs (May Allah be pleased with him) commented, "You did not exist beforehand. You were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection."^{[194](#)}

Ibn Katheer explained that:

the creation is under Allah's power, and the decision is His Alone. No one lives or dies except by Allah's leave, and no one's life is increases or decreased except by His decree.^{[195](#)}

Significance

Everyone will experience death; there is no escaping it. Therefore the believers prepare themselves for

the inevitability of death and the meeting with Allah (the Exalted) on the Judgement Day.

The hearts of the believers are softened when a loved one dies, with the knowledge that Allah (the Exalted) is the One Who gives death, according to His will and wisdom. They grieve, while hoping that their loved ones will meet Allah and receive paradise. They understand that all life and death are in the hands of Allah (the Exalted). Allah says:

{And it is not [possible] for one to die except by permission of Allah at a decree determined.}

(Qur'an 3:145)

56. Tests

Verses from the Qur'an:

{[He] who created death and life to **test** you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving}

(Qur'an 67:2)

{...[It was] so that Allah might **test** what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.}

(Qur'an 3:154)

{...Had Allah willed, He would have made you one nation [united in religion], but [He intended] to **test** you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.}

(Qur'an 5:48)

{...And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to **test** some of you by means of others...}

(Qur'an 47:4)

{And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will **test** your affairs.}

(Qur'an 47:31)

Tafseer

Allah (the Exalted) tests people with His commands and prohibitions. Ibn Katheer mentioned: "He [Allah] tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites."¹⁹⁶ Being tested is not the same as a punishment in this life; instead, it is an honour from Allah (the Exalted). He has promised the believers that He will bless them

and reward them with the most beautiful paradise in the next life, due to their patience with the tests that He gives them.

Significance

Keeping in mind that the difficulties of life are a test from Allah (the Exalted) helps believers to be patient with them. They never give up faith in Allah for fear of failing the test; rather they become stronger in their faith, in order to come through the trials victorious.

57. Separates

Verse from the Qur'an:

{Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We **separated** them and made from water every living thing? Then will they not believe?}

(Qur'an 21:30)

Tafseer

According to Ibn Katheer:

Here Allah tells of His perfect might and power in His creation and subjugation of all things. Those who deny His Divine nature and worship others instead of Him, do they not realize that Allah is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power? So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him? Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven.[197](#)

Significance

This is an example of Allah's amazing power. His lordship and divinity are made clear by His great power of creation and how He brought the heavens and earth into existence, how He cleaved them and fashioned them. This is a great proof that Allah (the Exalted) is indeed the Creator and Lord of the universe, and thus it is a counter to the claims of atheism. It is consistent with the Big Bang Theory that is accepted today (that the origins of the universe were in one mass of smoke, and that everything – stars, earth, moon, planets and the like – was formed from this mass), and how could this have been known during the time of the Prophet Muhammad (bpuh), when it has only been discovered by scientists very recently? Only Allah (the Exalted) could have revealed such knowledge to the Prophet Muhammad

(bpuh), proving the veracity of Islam and the Qur'an.

58. The Companion (*Aṣ-Ṣāhib*)

Narration of the Prophet Muhammad (bpuh):

«Ibn 'Umar (May Allah be pleased with him) reported that whenever Allah's Messenger (bpuh) mounted his camel while setting out on a journey, he made this supplication for travel: Allah is the Most Great. Allah is the Most Great. Allah is the Most Great. Glory is to Him Who has provided this for us though we could never have had it by our efforts. Surely, unto our Lord we are returning. O Allah, we ask You on this our journey for goodness and piety, and for works that are pleasing to You. O Allah, lighten this journey for us and make its distance easy for us. O Allah, You are our **Companion** on the road and the Successor in Whose care we leave our family. O Allah, I seek refuge in You from this journey's hardships, and from the wicked sights in store and from finding our family and property in misfortune upon returning.

Upon returning, the same supplication is recited with the following addition: We return repentant to our Lord, worshipping our Lord, and praising our Lord.» (Muslim)

Tafseer

Allah (the Exalted) is the One Who watches over us, sees, hears and has knowledge of all of our affairs. To say that He is the Companion on the journey means that Allah (the Exalted) is with us always, through His knowledge and sight, and He will protect us as He wills.

Significance

It is comforting to know that Allah is the Companion. Not only do the believers feel safe, but they also take care to do good deeds, knowing that Allah (the Exalted) is watching.

Supplication

As mentioned in the hadith above.

59. The Successor (*Al-Khaleefah*)

Narrations of the Prophet Muhammad (bpuh):

«Ibn 'Umar (May Allah be pleased with him) reported that whenever Allah's Messenger (bpuh) mounted his camel while setting out on a journey, he made this supplication for travel: Allah is the Most Great.

Allah is the Most Great. Allah is the Most Great. Glory is to Him Who has provided this for us though we could never have had it by our efforts. Surely, unto our Lord we are returning. O Allah, we ask You on this our journey for goodness and piety, and for works that are pleasing to You. O Allah, lighten this journey for us and make its distance easy for us. O Allah, You are our Companion on the road and the **Successor** in Whose care we leave our family. O Allah, I seek refuge in You from this journey's hardships, and from the wicked sights in store and from finding our family and property in misfortune upon returning.

Upon returning, the same supplication is recited with the following addition: We return repentant to our Lord, worshipping our Lord, and praising our Lord.» (Muslim)

Supplication when closing the eyes of the deceased:

«Umm Salamah (May Allah be pleased with her) reported: The Messenger of Allah (bpuh) came to Abu Salamah (May Allah be pleased with him) as he died. His eyes were open. He (bpuh) closed them and then said: When the soul is taken away, the sight follows it.

Some of the people of his family wept and wailed, so he said: Do not supplicate for yourselves anything but good, for angels say Ameen to what you say.

He then said: O Allah, forgive Abu Salamah, raise his degree among those who are rightly guided, grant him a **successor** in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it.» (Muslim)

Tafseer

Ibn Katheer explained:

A successor: one who succeeds another due to the latter's absence or death. This is the correct meaning of the word *Khaleefah*; thus, it is incorrect to believe that Adam is the Khaleefah (vicegerent, as is commonly translated) of Allah on earth because Allah is never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allah succeeds us and guards whom we leave behind when we die or are absent.^{[198](#)}

The misconception that Adam is the Khaleefah of Allah (the Exalted) is based on the following verse of the Qur'an:

{...Indeed, I will make upon the earth a successive authority [*Khaleefah*]...}

(Qur'an 2:30)

Ibn Katheer explained this verse as

...meaning people reproducing generation after generation, century after century...It appears that Allah

was not referring to Adam specifically as *Khalifah*, otherwise He would not have allowed the angels' statement, "Will You place therein those who will make mischief therein and shed blood?" [2:30] The angels meant that this type of creature [human beings] usually commits the atrocities they mentioned.¹⁹⁹

So human beings are successors to one another, generation after generation. This is confirmed by Allah's statement:

{And it is He who has made you successors [*khalâ'if: plural of khaleefah*] upon the earth.}
(*Qur'an 6:165*)

Human beings are successors to one another whom Allah (the Exalted) put on the earth. Ultimately, Allah (the Exalted) is The Successor to everything; He is the only One Who does not die, and He inherits all that we leave behind. To Him is all praise.

Significance

The believers are reassured, knowing that their families will be under the watchful eyes of Allah (the Exalted) after their death. Knowledge of this attribute also discourages attachment to the life of this world, since only the deeds will go with a person when he or she dies. All of the belongings will be left and disposed of according to the will of Allah (the Exalted).

Supplication

As mentioned in the hadith above.

60. Promises

Verses from the Qur'an:

{Satan threatens you with poverty and orders you to immorality, while Allah **promises** you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.}
(*Qur'an 2:268*)

{And Noah called to his Lord and said: My Lord, indeed my son is of my family; and indeed, Your **promise** is true; and You are the most just of judges!}
(*Qur'an 11:45*)

{And the companions of paradise will call out to the companions of the Fire: We have already found what our Lord **promised** us to be true. Have you found what your Lord **promised** to be true? They will say: Yes. Then an announcer will announce among them: The curse of Allah shall be upon the wrongdoers.}

{And Satan will say when the matter has been concluded: Indeed, Allah had **promised** you the **promise** of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.}

(Qur'an 14:22)

Narration of the Prophet Muhammad (bpuh):

Ibn 'Abbâs (May Allah be pleased with him) narrated that when the Prophet (bpuh) got up at night to offer tahajjud prayer, he used to say:

«O Allah! All the praises are for you. You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth. All the praises are for You; You are the Sovereign of the heavens and the earth. All the praises are for You; You are the Truth, and Your **Promise** is the truth, and to meet You is true. Your Word is the truth, and paradise is true, and hell is true, and all the prophets (peace be upon them) are true. Muhammad (bpuh) is true, and the Day of Resurrection is true. O Allah! I surrender (my will) to You. I believe in You and depend on You and repent to You. With Your help, I argue (with my opponents, the non-believers), and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed. You are the Expediter and the Deferrer. There is none to be worshipped but you.» (Bukhari)

Tafseer

Allah's promise is true, and He (the Exalted) fulfils His promise. He has promised paradise to those who believe and do righteous deeds, and He has promised hell to those who disbelieve. Ibn Katheer commented about Allah's promise that it is "by the words of His Messengers that if you follow them, you will gain safety and deliverance."[200](#)

Significance

Given that the promise of Allah (the Exalted) will always be true, the hearts of the believers are overwhelmed with love and longing for their Lord. Just for following Allah's laws, they have been promised paradise. Conversely, for disbelieving in Allah, Allah (the Exalted) has promised the Fire as an abode in the next life. This motivates the believers to strive to please Allah so that they will receive the reward that Allah promises—paradise.

Supplication

As mentioned in the hadith above.

61. Gathers

Verses from the Qur'an:

{...Indeed Allah **will gather** the hypocrites and disbelievers in hell all together}

(Qur'an 4:140)

{Our Lord, surely You **will gather** the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.}

(Qur'an 3:9)

Tafseer

Allah (the Exalted) is the One Who will gather His creation on the Day of Resurrection and judge between them. They will then be rewarded or punished according to their deeds. As for the hypocrites and disbelievers:

...just as the hypocrites participate in the Kufr of disbelievers, Allah will join them all together to reside in the Fire for eternity, dwelling in torment, punishment, enchained, restrained and in drinking boiling water.^{[201](#)}

Application

Knowing that Allah (the Exalted) is the One Who will Gather instils fear of Allah in the hearts of the believers. They recognize the seriousness of the Day of Judgement and are fearful of receiving punishment then. However, they also hope for a good reward, the reward of paradise, on that Day. They hope that on the Day when Allah gathers humankind together, that they will be of those who will receive the shade of Allah's throne. Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (bpuh) said:

«Seven (people) will be shaded by Allah (the Exalted) by His shade on the Day of Resurrection, when there will be no shade except His shade. (They will be) a just ruler, a young man who has been brought up in the worship of Allah; a man who remembers Allah in seclusion, and his eyes are then flooded with tears; a man whose heart is attached to mosques (who offers his compulsory congregational prayers in the mosque); two men who love each other for the sake of Allah, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says: I am afraid of Allah; and (finally) a man who gives in charity so secretly that his left hand does not know what his right hand has given.»

(Bukhari)

The believers pray to Allah (the Exalted) every day that they will be saved from being gathered together with the disbelievers and thrown in hell.

{ So direct your face [yourself] toward the religion, inclining to truth. [Adhere to] the fiṭrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most people do not know. }

(Qur'an 30:30)

Notes

- [1](#) Ibn ‘Abd al-Wahhab, *Three Essays on Tawheed* (North American Trust Publications, 1979), 12.
- [2](#) Unless otherwise noted, all translations of the meanings of the Qur’an are adapted from Saheeh International, *The Qur’an: Arabic Text with Corresponding English Meanings*.
- [3](#) Ibn al-‘Arabi, *Aḥkâm al-Qur’an*, 2:993. Cited in al-Ashqar, *The Names and Attributes of Allah*.
- [4](#) Âyat is a verse in the Qur’an, and *Kursi*, according to the exegesis of this verse by aṭ-Ṭabarâni, refers to “Allah’s footstool” that is at the base of His throne.
- [5](#) This translation of the meaning of this verse (and some other verses as indicated throughout the book) is adapted from al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an in the English Language*.
- [6](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [7](#) Ibn Taymiyah, *Al-‘Uboodiyah: The Essay of Worship* (Elizabeth N.J.: Daar Al-Hadeeth, 1987), p. xxi
- [8](#) Ibn Taymiyah op. cit., pp. 2-3
- [9](#) Al-Ashqar op. cit., 1999, p. 26
- [10](#) Al-Ashqar op. cit., p. 28
- [11](#) As-Sa‘di, Allamah ‘Abd al-Rahman, *An Explanation of Muhammad ibn ‘Abd al-Wahhab’s Kitab Al-Tawhid* (Birmingham: Al-Hidayah, 2003), 199-200
- [12](#) al-Qarni, ‘Âidh ibn ‘Abdullâh, *Don’t Be Sad*, Riyadh: International Islamic Publishing House, 2003, p. 83
- [13](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [14](#) Al-Ashqar, 1999, p. 45
- [15](#) Al-Ashqar, 1999, p. 40
- [16](#) Ibid.
- [17](#) Ibid.
- [18](#) Al-Ashqar, 1999, p. 41
- [19](#) Ibn ‘Abd al-Wahhab op. cit, p. 25
- [20](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [21](#) *The American Heritage Dictionary of the English Language*, Fourth Edition, (Houghton Mifflin, 2000)
- [22](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [23](#) Al-Ashqar, 1999, p. 157

- [24](#) Al-Ashqar, 1999, p. 167
- [25](#) Al-Ashqar, 1999, p. 179
- [26](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*
- [27](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*
- [28](#) al-Uthaymeen, Muhammad ibn Şâlih, *Tawheed of the Names and Attributes*, translated by Abdur Rahman Al-Rawahi, unpublished
- [29](#) Zarabozo, Jamaal Al-Din, *He Came to Teach You Your Religion* (Boulder: Al-Basheer, 1997), p. 140
- [30](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*
- [31](#) Ibn Abi Hâtim
- [32](#) Al-Ashqar, op. cit., pp. 228-231
- [33](#) Al-Sa'di, pp. 199-200.
- [34](#) al-Mâliki, ad-Daynoor, *Al-Mujâlasah wa Jawâhir al-'Ilm*. The editor of the book, Mash-hur Ḥasan Salmân, classified it as a reliable narration. (Editor)
- [35](#) Muslim, Ibn Mâjah and at-Tirmidhi
- [36](#) Ibn 'Abd al-Wahhab, Muhammad, *Kitab Al-Tawheed* (Jeddah: Jeddah Da'wah and Guidance Center), p. 89
- [37](#) 'Abd al-Wahhab op. cit., *Kitab Al-Tawheed*. Ibn Taymiyah recorded this anecdote in *Aş-Şârim al-Maslool 'alâ Man Shatama ar-Rasool*, vol. 1, p. 31, but he neither authenticated it nor referenced its source. (Editor)
- [38](#) The late Shaykh 'Abdul-'Azeez ibn Bâz was the mufti of Saudi Arabia. (Editor)
- [39](#) Al-Ashqar op. cit., pp. 63-64
- [40](#) See: Al-Ashqar, *The Names and Attributes of Allah* and al-'Uthaymeen, Muhammad Şâlih, *Al-Qawâ'id Al-Muthlâ fee Şifât Allah wa Asmâ' al-Ḥusnâ* (Riyadh: Maktabah Al-Ḥaramayn, 1407H)
- [41](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*
- [42](#) Al-Tabari, Muhammad Ibn Jarir, *The Commentary on the Quran, English trans., vol. 1* (Oxford University Press, 1987), pp. 54-55
- [43](#) Muhammad Nasib Ar-Rifa'i, *Tafsir Ibn Kathir*, (Al-Firdous Ltd, London, 1996), p. 21
- [44](#) Abd-Allah, A. "Some Names of Allaah", MSA West, <http://www.msawest.net/islam/fundamentals/tawheed/namesofallaah.html> (accessed August 10, 2009)
- [45](#) Al-Albâni authenticated it in *Şaḥeeḥ al-Jâmi' aş-Şagheer*, hadith no. 4591.
- [46](#) *Dhihâr* refers to a practice found in Arabia before Islam, where a man would say to his wife, "You are like the back of my mother to me," and then refrain from having marital relations with her.
- [47](#) Abd-Allah op. cit., "Some Names of Allaah"
- [48](#) The Night of Power is the night in the month of Ramadan when the Quran was first revealed to the Prophet Muhammad (bpuh). It is a special night of blessings and forgiveness.
- [49](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*
- [50](#) Al-Mubarakpuri, Shaykh Safiur-Rahman, *Tafsir Ibn Kathir*, vol. 10 (Riyadh: Darussalam, 2000), 634
- [51](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*
- [52](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*

- [53](#) This translation of the meaning is taken from Muhammad Marmaduke Pickthall, *The Glorious Qur'an* (Istanbul: Çağrı Yayınları, 1996)
- [54](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 462
- [55](#) Abd-Allah op. cit., “Some Names of Allaah”
- [56](#) Abd-Allah op. cit., “Some Names of Allaah”
- [57](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 5, pp. 242-243, 245
- [58](#) Abd-Allah op. cit., “Some Names of Allaah”
- [59](#) Pickthall, *The Glorious Qur'an*
- [60](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 580
- [61](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*
- [62](#) Pickthall, *The Glorious Qur'an*
- [63](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 462
- [64](#) Al-Qahtaani, *Fortification of the Muslim through Remembrance and Supplication from the Qur'aan and the Sunnah* (Jeddah: Dar Al-Khair), p. 140
- [65](#) Al-Qahtaani op. cit., p. 462
- [66](#) Pickthall, *The Glorious Qur'an*
- [67](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 462
- [68](#) Al-Qahtaani, p. 140
- [69](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 462
- [70](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 119
- [71](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 440
- [72](#) Abu Ameenah Bilal Philips, *Tafseer Soorah Al-Hujuraat* (Riyadh: Tawheed Publications, 1990), p. 136
- [73](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 1, p. 531
- [74](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, p. 57
- [75](#) Abd-Allah op. cit., “Some Names of Allaah”
- [76](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 6, p. 269
- [77](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*
- [78](#) Abd-Allah op. cit., “Some Names of Allaah”
- [79](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 6, p. 604
- [80](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 5, p. 308
- [81](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 7, pp. 594-5
- [82](#) op. cit., vol. 6, p. 528
- [83](#) op. cit., vol. 6, p. 607
- [84](#) All translations of the meanings in this section (*Al-Haseeb*) are taken from Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur'an*.

- [85](#) Abd-Allah op. cit., “Some Names of Allaah”
- [86](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, p. 382
- [87](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 498
- [88](#) From *Fortress of the Muslim*, no. 209: “Al-Albâni graded it ‘reliable’ in *Şaḥeeḥ Ibn Mâjah* 2/21 and *Şaḥeeḥ at-at-Tirmidhi* 3/152.”
- [89](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 579
- [90](#) Abd-Allah op. cit., “Some Names of Allaah”
- [91](#) Ali Tamimi, *Tawheed of the Prophets and Messengers*, (unpublished transcribed lecture), p. 14
- [92](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 6, p. 608
- [93](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [94](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 580
- [95](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 226
- [96](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [97](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [98](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 10, p. 88
- [99](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [100](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [101](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 578
- [102](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [103](#) Abd-Allah op. cit., “Some Names of Allaah”
- [104](#) Abd-Allah op. cit., “Some Names of Allaah”
- [105](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 579
- [106](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [107](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, p. 533
- [108](#) Tamimi, *Tawheed of the Prophets and Messengers*, p. 16
- [109](#) Abd-Allah op. cit., “Some Names of Allaah”
- [110](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 580
- [111](#) Abd-Allah op. cit., “Some Names of Allaah”
- [112](#) Abd-Allah op. cit., “Some Names of Allaah”
- [113](#) Abd-Allah op. cit., “Some Names of Allaah”
- [114](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 7, p. 83-84
- [115](#) All translations of the meanings in this section (*Al-Qadeer*) are adapted from Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*.
- [116](#) Ar-Rifa’i, *Tafsir Ibn Kathir*, p. 61

- [117](#) From *Fortress of the Muslim* #209: “Al-Albâni graded it ‘reliable’ in *Şaḥeeḥ Ibn Mâjah* 2/21 and *Şaḥeeḥ at-at-Tirmidhi* 3/152.”
- [118](#) The translation of the meanings for both verses in this section (*Al-Qâhir*) are adapted from Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*.
- [119](#) All translations of the meanings in this section (*Al-Qawiyy*) are adapted from Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*.
- [120](#) *Al-Quddoos* is often translated as ‘The Holy’
- [121](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 578
- [122](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [123](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [124](#) Al-Tabari, *The Commentary on the Qur’an (English trans.)*, vol. 1, p. 64
- [125](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol.1, p. 73
- [126](#) The translations of the meanings in this section (*Ar-Raḥeem and Ar-Raḥmân*) are adapted from Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*.
- [127](#) Ar-Rifa’i, *Tafseer Ibn Kathir*, pp. 23-4
- [128](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, p. 145
- [129](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 472
- [130](#) Abd-Allah op. cit., “Some Names of Allaah”
- [131](#) Al-Sa’di, *An Explanation of Muhammad ibn ‘Abd al-Wahhab’s Kitab al-Tawhid*, 234
- [132](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [133](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 10, p. 634
- [134](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 10, p. 628
- [135](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 1, p. 452
- [136](#) Abd-Allah op. cit., “Some Names of Allaah”
- [137](#) Al-Tabari op. cit., p. 265
- [138](#) Philips, *Tafseer Soorah al-Hujuraat*, p. 107
- [139](#) Philips op. cit., pp. 107-8
- [140](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [141](#) Pickthall, *The Glorious Qur’an*
- [142](#) Tamimi op. cit., p. 13; italics in original
- [143](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 313
- [144](#) Abd-Allah op. cit., “Some Names of Allaah”
- [145](#) From *Fortress of the Muslim* #209: “Al-Albâni graded it ‘reliable’ in *Şaḥeeḥ Ibn Mâjah* 2/21 and *Şaḥeeḥ at-at-Tirmidhi* 3/152.”
- [146](#) Bukhari and Muslim
- [147](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, p. 34

- [148](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 5, p. 390
- [149](#) Abd-Allah op. cit., “Some Names of Allaah”
- [150](#) Abd-Allah op. cit., “Some Names of Allaah”; italics in original
- [151](#) Abd-Allah op. cit., “Some Names of Allaah”
- [152](#) al-Albâni, *Ṣaḥeeḥ al-Jâmi‘ aṣ-Ṣagheer* vol. 2, p. 108, hadith no. 1752
- [153](#) Abd-Allah op. cit., “Some Names of Allaah”
- [154](#) al-Albâni op. cit., vol. 2, p. 129, hadith no. 1819
- [155](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 1, p. 122
- [156](#) Al-Tabari, op. cit.
- [157](#) al-Albâni op. cit., vol. 2, p. 108, hadith no. 1752
- [158](#) Al-Ashqar, *The Names and Attributes of Allah*, pp. 124-5
- [159](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [160](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [161](#) Al-Hasan, Ali, “The Attributes of Allah”, *Al Jumuah magazine*, vol. 7, No. 9
- [162](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, pp. 25-26
- [163](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [164](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 326
- [165](#) Tamimi, op. cit.
- [166](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 6, p. 349
- [167](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 4, p. 464
- [168](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [169](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [170](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [171](#) Reported in *Ash-Shari‘ah*; al-Albâni mentions that it is authentic
- [172](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, pp. 407-408
- [173](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [174](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 301
- [175](#) Al-Hilali and Khan, *Interpretation of the Meanings of the Noble Qur’an*
- [176](#) *Fatâwâ Ibn Taymiyah*, vol. 5, pp. 54-55
- [177](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 6, p. 702
- [178](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 364
- [179](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 10, p. 554
- [180](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 5, p. 527

- [181](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 3, p.525
- [182](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, p. 86
- [183](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 9, p. 324
- [184](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 1, pp. 151 & 155
- [185](#) ar-Râzi, vol. 2. p. 91
- [186](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 5, p. 529
- [187](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 4, p. 465
- [188](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 4, p. 275
- [189](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 8, pp. 160-161
- [190](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 5, pp. 512 & 514
- [191](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 5, p. 231
- [192](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 6, p. 222
- [193](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 1, p. 173
- [194](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 1, p. 178
- [195](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, p. 302
- [196](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, p. 299
- [197](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 6, p. 440
- [198](#) Al-Qahtâni, *Fortification of the Muslim*, pp. 179-180
- [199](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 1, pp. 182-183
- [200](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 5, p. 336
- [201](#) Al-Mubarakpuri, *Tafsir Ibn Kathir*, vol. 2, p. 613

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Index of the Names of Allah (the Exalted) by Transliteration

Transliteration	No.	English Translation	Arabic Name
Allah	1	He Who Deserves to be Worshipped	
<i>Al-‘Adheem</i>	2	The Most Great	
<i>Al-‘Afuww</i>	3	The Pardoning	
<i>Al-Aḥad</i>	4	The One	
<i>Al-Âkhir</i>	5	The Last	
<i>Al-Akram</i>	6	The Most Generous	
<i>Al-A‘lâ</i>	7	The Most High	
<i>Al-‘Aleem</i>	8	The Knowing	
<i>Al-‘Âlim</i>	9	The Knower	
<i>Al-‘Aliyy</i>	10	The Most High	
<i>Al-Awwal</i>	11	The First	
<i>Al-‘Azeez</i>	12	The Exalted in Might	
<i>Al-Badee’</i>	13	The Originator	
<i>Al-Bâri’</i>	14	The Inventor, the Creator	
<i>Al-Barr</i>	15	The Most Courteous and Generous	
<i>Al-Baṣeer</i>	16	The Seeing	
<i>Al-Bâsiṭ</i>	96	The Munificent	
<i>Al-Bâṭin</i>	17	The Inward	
<i>Ad-Dayân</i>	97	The Judge	
<i>Adh-Dhâhir</i>	18	The Outward	
<i>Fâliqul-Ḥabbi wan-Nawâ</i>	19	The Cleaver of Grain and Date Seeds	
<i>Al-Fâṭir</i>	20	The Creator	
<i>Al-Fattâḥ</i>	21	The Judge	
<i>Al-Ghaffâr</i>	22	The Perpetual Forgiver	
<i>Al-Ghâfir</i>	23	The Forgiver	
<i>Al-Ghafoor</i>	24	The Forgiving	
<i>Al-Ghaniyy</i>	25	The Free of Need	

<i>Al-Hâdi</i>	26	The Guide
<i>Al-Ḥafiyy</i>	27	The Ever Gracious
<i>Al-Ḥafeedh</i>	28	The Guardian
<i>Al-Ḥâfidh</i>	29	The Guardian
<i>Al-Ḥakam</i>	30	The Judge
<i>Al-Ḥakeem</i>	31	The Wise
<i>Al-Ḥaleem</i>	32	The Forbearing
<i>Al-Ḥameed</i>	33	The Praiseworthy
<i>Al-Hannân</i>	98	The Compassionate
<i>Al-Ḥaqq</i>	34	The Truth
<i>Al-Ḥaseeb</i>	35	The Reckoner
<i>Al-Ḥayee</i>	99	The Modest
<i>Al-Ḥayy</i>	36	The Ever-Living
<i>Al-Ilâh</i>	37	The God
<i>Al-Jabbâr</i>	38	The Compeller
<i>Al-Jameel</i>	100	The Beautiful
<i>Al-Jawâd</i>	101	The Magnanimous
<i>Al-Kabeer</i>	39	The Grand
<i>Al-Kafeel</i>	40	The Witness, the Guarantor
<i>Al-Kareem</i>	41	The Generous
<i>Al-Khabeer</i>	42	The Acquainted with all Things
<i>Al-Khâliq</i>	43	The Creator
<i>Al-Khallâq</i>	44	The Creator
<i>Al-Lateef</i>	45	The Most Subtle and Kind
<i>Al-Majeed</i>	46	The Glorious
<i>Al-Maleek</i>	47	The Sovereign
<i>Al-Malik</i>	48	The Sovereign
<i>Al-Mâlik</i>	49	The Sovereign, The Owner
<i>Al-Mannân</i>	102	The Benefactor
<i>Al-Mateen</i>	50	The Most Strong
<i>Al-Maulâ</i>	51	The Protector
<i>Al-Mu’akhhir</i>	103	The Deferrer
<i>Al-Mubeen</i>	52	The Manifest
<i>Al-Muḥaymin</i>	53	The Overseer
<i>Al-Muḥeet</i>	54	The Encompassing
<i>Al-Muhsin</i>	104	The Charitable
<i>Al-Muḥyee</i>	55	The Giver of Life
<i>Al-Mujeeb</i>	56	The Responsive
<i>Al-Mu’min</i>	57	The Bestower of Faith
<i>Al-Munshi ’</i>	58	The Producer
<i>Al-Muqaddim</i>	105	The Expediter

<i>Muqallibul-Quloob</i>	106	The One Who Turns Hearts
<i>Al-Muqeet</i>	59	The All-Able
<i>Al-Muqtadir</i>	60	The Perfect in Ability
<i>Al-Muşawwir</i>	61	The Fashioner
<i>Al-Mus‘ir</i>	107	The Price-Setter
<i>Al-Musta‘ân</i>	62	The One Whose Help is Sought
<i>Al-Muta‘âl</i>	63	The Exalted
<i>Al-Mutakabbir</i>	64	The Superior
<i>Al-Mu‘ṭee</i>	108	The Giver
<i>An-Naṣeer</i>	65	The Helper
<i>An-Noor</i>	66	The Light
<i>Al-Qâbiḍ</i>	109	The Constrictor
<i>Al-Qadeer</i>	67	The All-Powerful
<i>Al-Qâdir</i>	68	The Able
<i>Al-Qahhâr</i>	69	The Prevailing
<i>Al-Qâhir</i>	70	The Irresistible
<i>Al-Qareeb</i>	71	The Near
<i>Al-Qawiyy</i>	72	The All-Strong
<i>Al-Qayyoom</i>	73	The Sustainer of all Existence
<i>Al-Quddoos</i>	74	The Pure
<i>Ar-Rabb</i>	75	The Lord
<i>Ar-Rafeeq</i>	110	The Gentle
<i>Ar-Raḥeem</i>	76	The Most Merciful
<i>Ar-Raḥmân</i>	77	The Most Gracious
<i>Ar-Ra’oof</i>	78	The Kind
<i>Ar-Raqeeb</i>	79	The Observer
<i>Ar-Razzâq</i>	80	The Provider
<i>Aş-Şâdiq</i>	81	The Truthful
<i>As-Salâm</i>	82	The Source of Peace and Perfection
<i>Aş-Şamad</i>	83	The Self-Sufficient Master
<i>As-Samee‘</i>	84	The Hearing
<i>As-Sateer</i>	111	The One Who Veils
<i>As-Sayyid</i>	112	The Master
<i>Ash-Shâfy</i>	113	The One Who Cures
<i>Ash-Shaheed</i>	85	The Witness
<i>Ash-Shâkir</i>	86	The Appreciative
<i>Ash-Shakoor</i>	87	The Appreciative
<i>As-Subboḥ</i>	114	The Perfect
<i>At-Tawwâb</i>	88	The Accepting of Repentance
<i>Aṭ-Ṭayyib</i>	115	The Good
<i>Al-Wadood</i>	89	The Most Loving

<i>Al-Wāhhâb</i>	90	The Bestower
<i>Al-Wâḥid</i>	91	The One
<i>Al-Wākeel</i>	92	The Disposer of Affairs
<i>Al-Wāliyy</i>	93	The Protector, the Ally
<i>Al-Wārith</i>	94	The Inheritor
<i>Al-Wâsi ‘</i>	95	The All-Encompassing
<i>Al-Witr</i>	116	The Single

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English Translation	Transliteration	No.	Arabic Name
The Able	<i>Al-Qâdir</i>	68	
The Accepting of Repentance	<i>At-Tawwâb</i>	88	
The All-Able	<i>Al-Muqeet</i>	59	
The All-Encompassing	<i>Al-Wâsi‘</i>	95	
The All-Powerful	<i>Al-Qadeer</i>	67	
The All-Strong	<i>Al-Qawiyy</i>	72	
The Acquainted with all Things	<i>Al-Khabeer</i>	42	
The Appreciative	<i>Ash-Shâkir</i>	86	
The Appreciative	<i>Ash-Shakoor</i>	87	
The Beautiful	<i>Al-Jameel</i>	100	
The Benefactor	<i>Al-Mannân</i>	102	
The Bestower of Faith	<i>Al-Mu‘min</i>	57	
The Charitable	<i>Al-Muhsin</i>	104	
The Cleaver of Grain and Date Seeds	<i>Fâliqul-Ḥabbi wan- Nawâ</i>	19	
The Compassionate	<i>Al-Hannân</i>	98	
The Compeller	<i>Al-Jabbâr</i>	38	
The Constrictor	<i>Al-Qâbiḍ</i>	109	
The Creator	<i>Al-Fâṭir</i>	20	
The Creator	<i>Al-Khâliq</i>	43	
The Creator	<i>Al-Khallâq</i>	44	
The Deferrer	<i>Al-Mu‘akhhir</i>	103	
The Encompassing	<i>Al-Muḥeet</i>	54	
The Ever Gracious	<i>Al-Ḥafîyy</i>	27	
The Ever-Living	<i>Al-Ḥayy</i>	36	
The Exalted	<i>Al-Muta‘âl</i>	63	
The Expediter	<i>Al-Muqaddim</i>	105	
The Fashioner	<i>Al-Muṣawwir</i>	61	

The First	<i>Al-Awwal</i>	11
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The Forgiving	<i>Al-Ghafoor</i>	24
The Free of Need	<i>Al-Ghaniyy</i>	25
The Generous	<i>Al-Kareem</i>	41
The Gentle	<i>Ar-Rafeeq</i>	110
The Giver	<i>Al-Mu‘ṭee</i>	108
The Giver of Life	<i>Al-Muḥyee</i>	55
The Glorious	<i>Al-Majeed</i>	46
The God	<i>Al-Ilâh</i>	37
The Good	<i>Aṭ-Ṭayyib</i>	115
The Grand	<i>Al-Kabeer</i>	39
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The Guardian	<i>Al-Ḥâfiḍh</i>	29
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The Hearing	<i>As-Samee‘</i>	84
The Helper	<i>An-Naṣeer</i>	65
The Inventor, the Creator	<i>Al-Bâri’</i>	14
The Inward	<i>Al-Bâṭin</i>	17
The Irresistible	<i>Al-Qâhir</i>	70
The Judge	<i>Ad-Dayân</i>	97
The Judge	<i>Al-Fattâḥ</i>	21
The Judge	<i>Al-Ḥakam</i>	30
The Kind	<i>Ar-Ra’oof</i>	78
The Knowing	<i>Al-‘Aleem</i>	8
The Knower	<i>Al-‘Âlim</i>	9
The Last	<i>Al-Âkhir</i>	5
The Light	<i>An-Noor</i>	66
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The Master	<i>As-Sayyid</i>	112
The Modest	<i>Al-Ḥayee</i>	99
The Most Courteous and Generous	<i>Al-Barr</i>	15
The Most Generous	<i>Al-Akram</i>	6
The Most Gracious	<i>Ar-Raḥmân</i>	77
The Most Great	<i>Al-‘Adheem</i>	2
The Most High	<i>Al-A‘lâ</i>	7
The Most High	<i>Al-‘Aliyy</i>	10

The Most Merciful	<i>Ar-Raḥeem</i>	76
The Most Strong	<i>Al-Mateen</i>	50
The Most Subtle and Kind	<i>Al-Laṭeef</i>	45
The Munificent	<i>Al-Bâsiṭ</i>	96
The Near	<i>Al-Qareeb</i>	71
The Observer	<i>Ar-Raqeeb</i>	79
The One	<i>Al-Aḥad</i>	4
The One	<i>Al-Wâḥid</i>	91
The One Who Cures	<i>Ash-Shâfy</i>	113
The One Who Turns Hearts	<i>Al-Muqâllibul-Quloob</i>	106
The One Who Veils	<i>As-Sateer</i>	111
The One Whose Help is Sought	<i>Al-Musta‘ân</i>	62
The Originator	<i>Al-Badee‘</i>	13
The Outward	<i>Adh-Dhâhir</i>	18
The Overseer	<i>Al-Muhaymin</i>	53
The Pardoning	<i>Al-‘Afuww</i>	3
The Perfect	<i>As-Subboḥ</i>	114
The Perfect in Ability	<i>Al-Muqtadir</i>	60
The Perpetual Forgiver	<i>Al-Ghaffâr</i>	22
The Praiseworthy	<i>Al-Ḥameed</i>	33
The Prevailing	<i>Al-Qahhâr</i>	69
The Price-Setter	<i>Al-Mus‘ir</i>	107
The Provider	<i>Ar-Razzâq</i>	80
The Pure	<i>Al-Quddoos</i>	74
The Producer	<i>Al-Munshi ‘</i>	58
The Protector	<i>Al-Maulâ</i>	51
The Reckoner	<i>Al-Ḥaseeb</i>	35
The Responsive	<i>Al-Mujeeb</i>	56
The Seeing	<i>Al-Baṣeer</i>	16
The Source of Peace and Perfection	<i>As-Salâm</i>	82
The Sovereign	<i>Al-Maleek</i>	47
The Sovereign	<i>Al-Malik</i>	48
The Sovereign, The Owner	<i>Al-Mâlik</i>	49
The Superior	<i>Al-Mutakabbir</i>	64
The Truth	<i>Al-Ḥaqq</i>	34
The Truthful	<i>Aṣ-Ṣâdiq</i>	81
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The Witness	<i>Ash-Shaheed</i>	85
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Throne (‘ <i>Arsh</i>) and Chair (<i>Kursi</i>)	18

Glossary of Islamic Terms—*

<i>adhân</i>	the call to prayer
<i>alḥamdulillâh</i>	all praise is for Allah
<i>Allâhu akbar</i>	Allah is the Greatest
<i>âmeen</i>	O Allah, accept our invocation; amen
<i>as-salâmu</i> <i>‘alaykum</i>	a greeting, which means ‘peace’
<i>astaghfir</i> <i>Allâh</i>	I seek Allah’s Forgiveness
<i>bismillâh</i>	in the name of Allah
<i>Dajjâl</i>	the antichrist (anti-Christ); in Islamic teachings, he is a false Messiah who will deceive the people and cause harm to humankind until he is killed by Jesus (pbuh)
Hadith (ḥadeeth)	the collected statements and actions of Prophet Muhammad (bpuh) that with the Qur’an form the basis of Islamic law
hadith (ḥadeeth)	a statement or action of Prophet Muhammad (bpuh) that was remembered and recorded by his Companions and followers
<i>hadith qudsi</i>	‘sacred hadith’: a hadith communicated to Prophet Muhammad (bpuh) by Allah, but that is not part of the Qur’an
<i>ḥayâ’</i>	modesty, bashfulness, shyness, moral conscience and self-respect

hijab (<i>ḥijâb</i>)	veil ordained by Allah for believing women
inshallah (<i>in shâ'Allah</i>)	God willing
<i>jinn</i>	non-human, rational beings created by Allah, often referred to as ‘demons’
<i>khaleel</i>	a very close friend
<i>lâ ilâha illâ Allâh</i>	there is none worthy of worship other than Allah
<i>qadr</i>	divine predestination; destiny; power; exact measure
<i>salâm</i>	peace; the greeting of peace
<i>shirk</i>	associating partners with Allah
<i>soorah</i> or <i>soorat</i>	chapter of the Qur’an
<i>subḥân Allâh</i>	glory be to Allah
Sunnah	the practice and collected sayings of Prophet Muhammad (bpuh) that together with the Qur’an forms the basis of Islamic law
<i>tafseer</i>	exegesis: commentary, or explanation of the meanings (<i>usu.</i> of Qur’anic verses)
<i>tawḥeed</i>	the Oneness of Allah: that He alone deserves to be worshipped and that He has no partners
<i>witr</i>	<i>lit.</i> an odd number: a single unit of supererogatory prayer, to be prayed any time after the evening (<i>‘ishâ’</i>) prayer and before the call for the dawn prayer

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (i.e., is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.